





OF
PRAYER
AND MEDI-
TATION.

CONTAYNING
fourteene Meditations, for
the seauen daies of the weeke:
both for Mornings and
Euenings.

*Treating of the principall mat-
ters and holymysteries of
our Faith.*

Written by F. LEVVE
de GRANADA.

AT LONDON,
Printed by P. Short, for William
Wood, and are to be solde at his
shop at the West end of Paules,
at the signe of Tyme.

1599.

TO
THE
LONDON
MUSEUM

BY
THE
LONDON
MUSEUM



THE
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To the right wor-
shipfull *M. William De-*
thick, Esquier, Garter, and
principall King at Armes:
health and hearts con-
tent vnfeinedly
wished.



I promise bee
a debt in duty,
and therefore
ought to bee
performed on
necessity: then
cannot I ima-
gine my selfe in this case dischar-
ged, till I haue deliuered, and
you likewise receined, what so long
since I promised to your worshippe.

The Epistle

I knowe your courteous nature will excuse a farre greater offence, and not imagine that long, which comes at last: therefore opportunity so fitlie fauoring, I present you with this most excellent labour of Diuine prayers and Meditations, written by that learned F. Lewes de Granada, and well worthie to bee stamped in golden Characters. You perhaps may see some small Treatise bearing this Bookes Title, which I deny not to be the same mans work, but farre differing from the singular vertue heerein contained, because indeed all his other workes what soeuer, yeelde and giue place to this, and so will your selfe saie, when you haue thereof considered. Let me thē intreate your Worship, to accept hereof, as some earnest of my unfeined affection, and as a further

Dedicatorie.

furth^r witnesse beside, that I am
heereafter minded to sollicite you
otherwise, if this (as I doubt not)
bee entertained with kinde accep-
tance. So humbly taking my leaue,
and praying for your happy succe^{sse}
in all your actions, I rest yours
to be commanded euen to
my vttermost.

Dedication

For the use of the
Library of the
University of
Cambridge
in the year
1711
by
John
Stuart

A 4

*The Authors Prologue and Ar-
gument of this Booke.*

PRayer, (to define it properly) is a petition Wee make vnto *What pray-
er is.* Almighty GOD, for such things as are appertaining to our saluation. Howbeit, prayer is *Another de-
finition of
praier.* also taken in another more large sence; to wit, for euery lysting vp of our hart vnto God And according to this definition, both Meditation and Contemplation, & euery other good thought, may be also called a Prayer. And in thys sence wee doe nowe vse thys worde, because the principall matter of thys Booke, is of meditation, and Consideration of things appertaining to Almighty God, and of the principall misteries of the Catholicke faith.

The very thing that mooued mee *The great
hurt that
commeth by
want of Con-
sideration.* to treat of this matter, was for that I vnderstoode, that one of the principall causes of all the euils that bee in the worlde, is the want of Consideration; according as the Prophet Ieremie signified, when hee said. *Ierem. 12.* All the earth is destroyed with desolation, because there is none that thinketh with at-

The Authors

zention vpon the things appertaining vnto
God. Whereby it appeareth, that the
verie cause of our euils, is not so
much the want of faith, as the want
of due consideratiō of the mysteries
of our faith.

*The great
profit of con-
sideration.*

For truly if there were no want in
this behalfe, the mysteries of our
faith bee of so great vertue and effi-
cacie; that if the verie least mystery
of them were considered with at-
tention & deuotion, euen the same
would be a great bridle and redresse
of our life. For who would euer goe
about to commit anie sinne, if hee
considered that almighty God died
for sinne? and that hee punisheth
sinne, with perpetuall banishment
out of the kingdome of heauen, and
with euerlasting paines & torments
in the horrible fire of hell?

Wherby ye may see, that although
the misteries of our faith be of verie
great force to incline our harts vn-
to goodnes: yet bicause there be ve-
rie manie Christians, that haue no
due consideration of y^e things they
belceue, therefore they worke not
such effect in their harts, as such mi-
steries being well weighed and con-
sidered,

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sidered, were able to worke. For like as the Phisitions affirme, that if we will haue a medicine to help a sicke man, it is necessarie that it be first wrought and digested in the stomacke with naturall heate, (because otherwise it shall not bee any profite to him at all :) euen so also, if wee will haue the mysteries of our faith to be profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our harts, with the heate of deuotion and meditation; because otherwise they shall profite vs verie little. And for want heereof, wee see that manie Christians, which are very whole & sounde in matters of fayth, be yet in their liues very licentious & dissolute. And the reason is, because they doe not consider, and weigh the whole misteries which they beleeue; and so they keepe their faith as it were fast locked in a corner of a Chest, or as a sword in y^e scabberd, or as a medicine in y^e Apothecaries shop, and vse not the benefit thereof for such purposes as it serueth.

*The cause of
error in our
lyfe.*

They beleene generally, and as it were in a fardle or grosse summe, all
such.

Few Christians consider the mysteries of their faith as they ought.

such things as the catholick church beleeueth. They belecue that there shall be a iudgement, that there shall be paines for the wicked, and glory for the good; but howe many Christians shall ye finde, that doe consider after what sort this iudgement, these paines, and this glory shall be, with other the lyke circumstances?

Now this is the cause, why the holy scripture so earnestly comendeth vnto vs, the continual consideration and meditation of the Law of God, and of the mysteries thereof; which is indeed the study of true wisdom. Consider (I pray you) howe instantlie Moyfes that greate Prophet and friend of God, commendeth thys vnto vs, saying; *Print these my wordes in your heartes, and carrie them bounde as it were for a signe in your bandes, and teach them to your children, that they may thinke vpon them. When thou shalt bee sitting in thine house, or trauailing in the way, when thou shalt lie downe to sleepe, or rise vp in the morning, thinke and meditate vpon them, and write them on the thresholdes and gates of thy house, that thou maiest alwaies haue them before thine eyes. With what more effectually*

Deut. 5.

Prologue.

trall wordes could hee commende
vnto vs, the continuall meditation
and consideration of heauenlie
thinges, than with these? And no
lesse doth Salomon commende the Prou. 1.3
same holie exercise vnto vs in hys
Prouerbes, where he exhorteth vs,

to carrie the Lawe of God alwaies
as it were a chayn of gold about our
neckes, and at night to goe to bed
with it, and in the morning so soone
as wee awake, to beginne immedi-
ately to exercise our selues in the
same. Blessed is that man, that is so
occupied. And so dooth Ecclesia-
sticus in the fourteen chapter tearm
them, when hee sayth; *Blessed is the
man, that dwelleth in the house of wise-
dome, and meditateth vpon the Lawe and
commaundments of God, and exerciseth
himselfe in iustice, and reasoneth of holie
thinges by his vnderstanding. Blessed is hee
that considereth her waies in his heart, and
vnderstandeth her secrets. Hee shall looke
in at her windowes, & barked at her doores.
Hee shall abide beside her house, and fasten
a stake in her walles. Hee shall pitch his
tent beside her.* Ecclus. 14

Now what other thing may wee
infer

The Authors

Pfalm. i.
Ecclus. 31

Ezech. i.

inferre of all this, but that the holie Ghost intendeth by all these Metaphors, to expresse vnto vs the continuall exercise and consideration, wherewith the iust man is alwaies occupied, in searching the workes and wonders of Almighty GOD. And for this very cause, among the praises of the iust man, this is put for one of the most principall; that his exercise is to meditate vpon the Lawe of the Lorde, day and night; and that he is alwaies conuersant in the secrecie of parables; giuing vs heereby to vnderstande, that all his trade and conuersation must bee in searching, and meditating vpon the secretes and wonderfull workes of Almighty God. And euen for this verie cause also, were those mystical beastes of Ezechiell represented vnto vs with so manie eyes; to signifie vnto vs, that the iust man standeth in greater neede of the continuall consideration, and sight of spirituall thinges, than of a number of other exercises.

By this therefore we see plainlie, what great need we haue of this holie exercise; and consequently, how
blindly

Prologue.

blindly and fouly they are deceiued,
that either despise or make little ac-
count of the holy exercise of praier
and meditation; not considering,
that this is openly to gaine-say, and
contemne that thing, which the ho-
ly Ghost hath with so great instancy
commended vnto vs. I wish that
such persons would reade those five
bookes of consideration, which S.
Bernard wrote vnto Eugenius; and
there shall they perceiue, of howe
great importance this holy exercise
is, towards the obtaining of all ver-
tues.

S. Bernard.

Nowe for this cause many zea-
lous & religious persons, vndersta-
ding what great and inestimable
fruite ensueth of this godly medita-
tion, haue gone about to exercise
themselues ordinarilie therein, and
haue appointed euerie day certaine
speciall times & houres for y same.
Howbeit oftentimes they waxe cold,
and giue ouer this holy exercise, by
reason of two difficulties they finde
in it. The one is the want of matter
and of considerations, wherein they
may occupy their cogitatio at that
time. And the other is the want of
feruency

*Two difficul-
ties in the ex-
ercise of prai-
er and medi-
tation.*

*The order &
deuision of
the contents
of this Booke.*

*The first part
of this booke.*

feruency and deuotion, which is very requisite to accompany this holy exercise, in case we minde to haue any fruite and commodity thereby. In steede whereof they finde manie times great drines of hart, & withal, a great combate of diuers & sundry thoughts. For remedy of which, two inconueniences, I haue ordayned this present booke, which is deuided into two principall parts.

The first part, for remedie of the first inconuenience, treateth of the matter of Prayer and Meditation; wherein are containned foureteene Meditations, seruing for all the seauen dayes of the weeke, both in the Mornings and Euenings. And these Meditations do contain the principall places & mysteries of our faith, and especially the consideration of those mysteries, y are of most force and power to bridle our hearts, and to encline them to the loue & feare of God, and to the abhorring of sin. In like manner there are set out the fve parts of this exercise, which be, Preparation, Reading, Meditation, Thanks-giuing, & Petition, which is done to this end, that a man may haue

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haue great variety of matters, wherin to occupie his hart, wherewith to procure and stirre vp the taste of deuotion, and withall, wherewith to illuminate and instruct his vnderstanding with diuers considerations and instructions; besides this, there is also treated therein, of fixe kinds of things that are to bee considered in euerie one of the pointes of the Passion of our Sauour; that both they and all the rest, may minister vnto vs more plentifull matter for meditation. These three things are sette foorth in the first part of this worke, for remedy of the first inconuenience.

The second part, for remedie of the second inconuenience, treateth of those things that do helpe vs vnto deuotion, and likewise of those that doe hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreouer, there are giuen certaine aduises to bee a direction vnto vs, that we erre not in this way. These foure Articles are set out in the seconde part of this Booke.

*The second
part of this
Booke.*

Perad-

The Authors

Peradventure the Christian Reader will bee offended with y^e length of the Meditations, which wee haue heere set forth for the seauen dayes of the weeke. How-be-it for thys I haue many aunsweres. The first is, cōsidering that in these Meditatiōs is treated of the principall matters and misteries of our faith, (the consideration whereof is of so great importance, for the due ordering and reforming of our life) it behooueth me therefore to enlarge my stile (in these matters especiallie) by reason of the great fruite and commoditie that may ensue vnto vs by the same. For in this booke our meaning is, not onely to giue matter of meditation, but much more to shewe the ende of meditation, which is the feare of God, and amendement of our life.

The ende of meditation is the feare of God, and amendement of our life.

For the procuring wherof, one of the thinges that most helpeth vs, is the profounde and long consideration of y^e misteries, that are treated in these Meditations. For certainly these fourteene Meditations, be as it were so many Sermons, in which is layd (as it were) a certain batterie to

Prologue.

to mans hart, to cause it to yeeld so much as is possible, and to surrender it selfe vp into the handes of his rightfull and true soueraigne Lord.

Thys was the chiefeft cause that mooued mee to make the Meditations so long. Besides this, I see not why the guest that is inuited, should complaine that the table is too full furnished with many dishes, sith we binde him not (as by the waie of constraint) to make an end of them all, but onely among so manie sundry thinges, to make hys choise of that which serueth best for his purpose.

More-ouer, (that there might be the lesse occasion of complaint) I haue put the summe of each Meditation at the beginning thereof, to the intent that such as mind not to passe any further, might there haue such things briefly abridged, as bee necessarie for the time they intende to bestow in this holy exercise.

*Lewes de
Granada.*

to follow in his footsteps.

Meditation for Mundaie Morning.

¶ Of the knowledge of our selues
and of our finnes.

¶ This day thou must attend to the knowledge of thy selfe : and thou must vse diligence, to call to minde thy finnes and offences. And this is the way to obtaine true humility of hart and repentance, which are the two first gates, & foundation of a Christian life.

1. Of the multitude of the finnes
of thy former life.

FOR the better performance whereof, thou must thinke first of all, vppon the multitude of the sins of thy former life, & especially vpon those offences, that thou diddest commit, at what time thou haddest least knowledge of Almighty God. For if thou canst well view and examine them, thou shalt finde, that they haue exceeded in
number

Meditation for

number the very haire of thy head,
and that thou didst liue at that time,
like a Heathen that knoweth not
what God is.

This doone, runne ouer briefly
the ten commandements, and thou
shalt see, that there is no one of the
wherin thou hast not offended more
or lesse, diuers and sundrie times,
by thought, worde and deede. Our
first Father Adam, did eate but of
one onely tree forbidden him, when
hee committed the greatest sinne
of the world: but thou hast set thine
eyes and hands infinite times vpon
all sinnes.

*How thou
hast used the
benefits of al-
mighty God.*

*Mat. 12. 36
Heb. 9. 27*

1. cor. 11. 31

In like manner runne ouer all the
benefits of Almighty God, and all
the times of thy life past, and consi-
der wherin thou hast employed the.
Forasmuch as thou must vndoub-
tedly giue an account (at the verie
hour of thy death) of al these things,
and therefore it were well done, that
thou shouldest first take an account
of thine owne dooings, and enter
into iudgement with thy selfe, that
thou bee not afterwarde iudged of
Almighty God.

Wherefore tell me now, wherein
hast

hast thou spent thy chylde hooode? *Of mispent*
wherein thy infancie? wherein thy *ding thy time*
youth? To bee short, wherein hast
thou spent all the dayes of thy lyfe
past? Wherein hast thou occupied
thy bodily senses, & the powers of
thy soule; which Almighty GOD *Of the bodilie*
hath giuen thee, to thys ende, that *sences and*
thou shouldest knowe him and serue *powers of the*
him? Wherein hast thou imployed *soule.*
thine eies, but in beholding of va-
nities? Wherein thine eares, but in
harkening after lyes? Wherein thy
tongue, but peraduenture in al kind
of swearing, back-biting, and most
vnhonest talke? Wherein hast thou
occupied thy taste, thy smelling and
thy touching, but onely in pleasures
and delights, & in sensuall and flesh-
lie allurements? What benefit hast
thou takē by the Sacraments, which
Almighty God hath ordained for
thy remedy and comfort?

Howe thankfull hast thou beene
vnto him for his benefites? Howe
hast thou answered vnto his inspira-
tions? Wherein hast thou spent thy
health, thy natural forces and abili-
ties? Howe hast thou employed the
goods which are termed the goods
of

of Fortune? Howe hast thou vsed
the meanes & opportunities which
Almightie God hath giuen thee, to
leade a holy and vertuous life? what
care hast thou had of thy neighbour
whom Almighty God hath com-
mended vnto thee; and of those
workes of mercy which he hath ap-
pointed thee to vse towards him?
Nowe, what answere wilt thou make
at that dreadfull day of thine ac-
count, (to wit, at the houre of thy
death) when Almighty God shall say
vnto thee, *Giue me an account of thy*
stewardship, and of the Landes and
goods that I haue committed to thy
charge, for now I will that thou shalt
haue no more to do therewith.

O dry and withered tree, ready for
the euerlasting torments in hel fire,
what answere wilt thou make at
that terrible day, when an account
shall bee required of thee, of all the
time of thy life, and of all the mi-
nutes & moments of the same? And
assure thy selfe, that it wil so certainly
ly come to passe; for euen our Sa-
uour Christ himselfe (who shall be
our Iudge) hath plainly protested
and forewarned vs before hand.

thereof

Luke. 16. 2.

How
hast v
benefi
mighty

Mat.
Heb.

1. cor

Monday Morning.

5

hereof, saying: *Euerie idle woorde* Mat. 12. 36
that men haue spoken, they shall render
account for the same at the day of
gement.

*Of the finnes that thou hast com-
mitted, since the time thou hadst
more knowledge of
G O D.*

Secondly, call to mind what finnes
thou hast committed, and doest
commit euerie day, since the time
thou art come to a further know-
ledge of Almighty God: and thou
shalt find, that euen novv presently
all that knowledge notwithstanding
old Adam liueth in thee, with
many of thy lewd corrupt manners
and ancient customes. Whereupon
thou must take occasion, to run o-
ver the negligences and defects,
wherein thou doost daily offende a-
gainst Almighty God, against thy
neighbour, and against thy self. For
upon each of these poynts, thou shalt
find thy selfe to haue fayled verie
much in thy dutie.

Consider then, howe vnreuerent
B. thou

thou art towards Almighty GOD
 howe vnthankfull for his benefites
 howe rebellious and stifnecked to
 yeeld to his inspirations, how sloth
 ful and negligent in matters apper
 taining to his seruice: which either
 thou hast left vndone, or els if thou
 hast done them, it was not with such
 a readines and diligence as the
 things required, nor with such
 pure intention as thou oughtest to
 haue had: but the very true cause
 why thou didst the, was for some o
 ther respect of worldly cōmodity.

Consider likewise, how hard and
 feure thou art towards thy neigh
 bours, and contrariwise, how pittie
 ful and fauorable towards thy selfe
 what a loue of thine owne proper
 will, of thy flesh, of the estimation
 and of all thy vworldly profits and
 commodities. Consider moreouer
 that whereas thou saist in woords
 that thou art nowe conuerted vnto
 Almighty God, thou art yet (not
 vvithstanding) in thy deedes verie
 proude, ambitious, angrie, rashe,
 vain-glorious, enuious, malicious,
 delicate, inconstant, light, sensuall,
 a great loue of thy pastimes, of ple-

sant

ant companie, laughter, iesting, idle talk, & of vain babling & prating. Consider also how vnconstant thou art in thy good purposes, how vnaduised in thy vvordes, how headlong in thy deeds, how cowardly & fainthearted to do any matter of vvaight & importance.

3 *Of the greivousnesse of
sinne.*

Firstly, vvhen thou hast considered in this order the multitude of thy sins, consider forthvvith the greivousnes of the, that thou maist perceiue how thy miseries bee increased on euery side, the vvich thing thou shalt the better see, if thou consider these 3. circumstances in al such sins as thou hast committed in thy former life. To vvit, against whom thou hast sinned; for vvhat cause thou hast sinned, and in vvhat manner thou hast sinned.

Three circumstances to be considered in sinne.

If thou consider against vvhome thou hast sinned, thou shalt finde that thou hast sinned against Almighty God, vvwhose goodnesse &

Maiestie is infinite, whose benefi-
 and mercies towards mankinde, d
 exceede the sands of the sea, in wh
 alone are al excellencies & titles
 honour to be found, and to whom
 all duties and homages due to an
 creature, are due in the highest de
 gree of bounden dutie.

2. If thou consider the cause tha
 mooued thee to sinne, it was for
 poynt of estimation: for a bea
 delight, for a trifling worldly com
 moditie, and for other things of n
 weight: whereof Almighty G O
 himselfe most grieuouly compla
 neth by one of his Prophets, sayin
 Eze. 13. 19. *They haue dishonoured mee in the p
 scence of my people, for a handfull of Barle
 and for a peece of bread.*

3. But if thou consider after wh
 manner thou hast sinned, surely
 hath beene done with such facilit
 with such boldnes, so without a
 scruple, so without all feare, ye
 sometimes with such contentatiō
 ioy, as if thou hadst sinned against
 God of strawe, that neither knew
 nor saw what passeth in the world
 Now, is this the honour that is du
 vnto so high a Maiestie? Is this th
 thank

thankfulnes that thou yeeldest for
his too manifold & so great bene-
fits? Is this the recompence that
thou makest vnto him for the pre-
cious blood which he hath shed for
thee vpon the Crosse? Is this the
repayment for those lashes & buf-
fets which he suffered for thy sake?
O miserable & wretched creature
that thou art, wretched vndoub-
tedly, in consideration of that thou
hast lost, and more wretched, in re-
spect of the finnes thou hast com-
mitted, but most wretched & mise-
rable, if thou be so blinded, that euē
yet for all this thou perceiue not
thine own perdition & damnation.

Consider moreouer, what a won-
derful hatred Almighty God bea-
reth against sinne, and what great
punishments he hath sent vpon the
worlde for the same, that thereby
thou maist more cleerely vnder-
stand, how great and how abhomi-
nable the wickednes thereof is, as
it shall be declared hereafter.

When thou hast considered all
these things aforesaid, the next
point is, that thou think of thy selfe
as basely as thou canst possibly.

B 3

Thinke

*We must
thinke verie
basely of our
selues.*

Iohn 11,36

Think that thou art no better the
verie wauering reede, which is
blowne vp and downe with euerie
light blast of wind, without weight
without strength, without firmnes
without stay, and without any man-
ner of being. Thinke that thou art
Lazarus, that hath lien dead four
dayes together, and that thou art
stinking and abhominable carcase
so full of wormes, and of so vile
stench and sauour, that so manie a
passe by thee, do stoppe their noses
and shutte their eies, that they may
not behold thee.

Luke 15,21

Thinke with thy selfe, that thou
dost stinke in this wise in the sight
of Almighty God, and of his holy
Angels: and esteeme thy self as vn-
worthie to lift vp thine eyes toward
heauen, vnworthie that the earth
should beare thee, vnworthy that a-
ny creature should serue thee, vn-
worthy of the very bread that thou
eatest, and vnwoorthie euen of the
light and aire that thou receiuest.

And if thou be worthie heereof,
consider howe much more vnwor-
thy thou art, to speak and talk with
Almighty God, yea, and farre
more

more vnworthy of the comfort and consolations of the holy ghost, and of the cherishings and delights of the children of God. Account thy selfe for one of the most poore and miserable creatures of al the world, and that none doth so much abuse the benefits of Almighty God as thou doost. Luk. 18. 13

Thinke that if Almighty GOD had wrought in Tyre and Sidon, (that is in other great sinners) those things which he hath wrought in thee, they would haue repented ere this, euen in sack-cloth and ashes. Acknowledge thy selfe to bee farre more wicked then thou canst imagine, & that notwithstanding thou doost sinke very deep into this mire, and how soeuer thou imaginest thy selfe to be at the very bottome: yet maiest thou find euery day howe to sinke deeper and deeper therein. Cry out therefore earnestlie vnto Almighty God, and say vnto him, *Father, I haue sinned against beauen, and in thy sight, and am no more worthy to bee called thy sonne.* Cast thy selfe downe prostrate with the publique sinner at our Sauours feet, and couering thy

Mat. 11. 21
Luk. 15. 21
Luke. 7. 38

B 4

thy selfe for very shame and confusion, looke with what shame a woman will appeare before her Husband whē she hath committed treason and adultery against him, with the very same presēt thy self before that heauenly spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrow & repentance of heart desire him to pardon thy sinnes, & offences, & that it may please him of his infinite pittie and mercy, to receiue thee againe into his house

¶ The first Treatise of the consideration of our sinnes : wherein this former meditation is declared more at large.

THE first Table after shypwracke, (as S. Ierom witnesseth) is true Repentaunce. This is the first step of this ascending, and the first stone of this spirituall building. Now to obtaine this vertue of repentance besides the grace of god, whose gift true

True repentance is,) it helpeth very much to consider the multitude of our finnes, as wel present, as past, & withall, the grieuousnesse & malice of them. For of this consideration proceedeth compunctiō & repentance for sins, and many other excellent vertues.

Hereof commeth the knowledge of our selues, (of which poynt wee mind to treat in the Meditation next following.) Of this consideration also commeth the cōtempt of our selues, the feare of God, the abhorring of sinne, with diuers & sundrie other like affectiōs, wherein consisteth a very great part of perfectiō.

Nowe, that this exercise may bee the more profitable vnto thee, thou must apply & direct the same vnto all these ends, and labour to suck all those sweete fruits out of the bitter roote of this consideration. But because towardes the obtaining of such fruits, it is needful to haue the grace of god (which is principally giue to such as be hūble & deuout) it shal be requisite for thee to desire of the lord, this giift of humility & deuotion: to the end, that recollect-

Esay 38.

ting thy selfe in the inwarde part of thy hart, thou maist imitate that holy King, who said, *I will recite before thee (O Lorde) all the yeares of my life, in the bitternes of my heart.*

¶ *Of the multitude of the finnes that thou hast committed in thy former life.*

§. I.

NOW, if thou wilt knowe the number of thy finnes that thou hast committed in times past, runne ouer breefely all the commandements and precepts of Almighty G O D, and vndoubtedly thou shalt finde, that there is scarcely a precept which thou hast not broken, nor a commaundement which thou hast not transgressed.

Of breaking the Commandements.

Fayth.

The first commaundement is to honour Almighty God, who (as S. Augustine saith) is honoured with these 3. Theological vertues, Faith, Hope, and Charitie. Nowe, what maner of Faith had he, that hath liued so loosely, as if he had believed that

What all those things which his faith teacheth him, had been starke lies? What Hope had he, that neither remembered the life to come, neyther knew what it was to call vpon Almighty God in his troubles & aduersities, nor yet how to put his assured trust and affiance in him?

Hope.

What charity had hee that hath more loued a point of honor, more accounted of the chaffe of his world by lucre and commodity, and more regarded the filthinesse of his pleasures and delights, then Almighty God himself: fith that for euery one of these things he hath contemned and offended Almighty God. What reuerence hath hee borne to that most high and diuine Maiesty, that hath beene accustomed to rent that name of so great reuerence, and to teare it in peeces, in swearing & forswearing by it vpon euery light occasion, and that for euery trifle and matter of no importance.

Charitie.

*Of reuerence
vnto Almighty
God.*

*Of swearing
and forswearing.*

How hath he sanctified and kept holie the Lords Sabothes, that hath gaped for these daies to none other end, but onely to offend Almighty God the more in the: to vse dycing, carding,

*Of prophesying
the Sabothes.*

carding, playing at Tables, bowling
and other games; to iette and gaze
vp and down in the streetes, to giue
scandall and offence to innocent
young Maidens and virgins, and to
keepe euill company and conuersa-
tion.

After this, consider how froward
and obstinat thou hast been to thy
Parents, how disobedient to thy su-
periors, how negligent in ouer-see-
ing thy family and seruants, to in-
struct them in Christian religion &
godlines; to exercise the in praier
to train them vp in honesty, vertue
and goodnesse, and to direct them
with thy good counsell and vertu-
ous example, in the waies of God.

*Of disobe-
dience to Pa-
rents and
Magistrates.*

As for the hatred, displeasures,
grudges, passions, and desires of re-
uenge which thou hast had: who is
able to number them? And if these
things cannot be expressed, who is
then able to declare the number of
thy dishonesties and vncleannesse,
wherein thou hast fallen by workes,
wordes and desires? What hath thy
hart beene but a filthy puddle, and
stinking dunghill, meete for beastly
swine? What hath thy mouth beene

but

at (as the Prophet sayth) an open Psalm. 5.
 pulcher, from whence haue issu-
 the euill sauors of thy soule that
 dead within thee? What hath
 ine eyes been, but (as it were) cer-
 ine windowes of perdition and
 ath? What thing hath beene pre-
 nted to the sight of thine eyes,
 hich thou hast not coueted and
 ocured: neuer so much as once
 membring, that Almighty God
 as present & looking vpon thee,
 that he had giuen thee an inhibi-
 on, that thou shouldest not tast of
 at tree? *Vnto the fornicator* (the Wise
 an saith) *all bread is sweet*, because
 s appetite and greedy desire, is so
 satiable, that he tasteth al things,
 findeth sauer in all things, neuer
 membring that there is a God,
 unto whom he must be accountable
 for them.

Eccle. 23. 17

Moreouer who is able to declare
 the greatnes of thy couetousnes, &
 robberies and thefts of thy de-
 sires, which haue beene so far off
 from beeing contented with that
 which Almighty God hath giuen
 thee, that all the whole world hath
 seemed too little for them.

And

And if hee that desireth another mans lands & goods, be as in verie deed he is, a very thiefe in the sight of Almighty God, how often time hast thou deserued to bee hanged that in thy heart hast committed so many thefts. Now, as touching thy lyes, thy back-bitings, and thy rash iudgements, as hardly may they be numbred as the rest; for in a manner thou neuer hadst scarcely communication with others, but that the principall parte of thy talke, hath bene of other folkes liues, without sparing any order or estate what so euer.

Thus is the manner of thy keeping of the Commaundements. Look therefore diligently into the whole estate of thy life, consider the pride of thy hart, how great hath it been. Thy desire of honor and praise, how far hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse?

Now, what shall I say of the vain-glory and lightnes of thy hart, sith that euen a light feather in thy cap, or a straight payre of hose on thy legges,

legges, or a gard of veluet vpon thy cloake, or a few filke cuts and iags, haue beene able to make thee to strut, iet, and aduance thy selfe, verie proudly, fondly, & peacock-like in the streetes, yea, & to make thee desirous to be gazed vpon of al men? What steps hast thou made? What worke hast thou done? what worde hast thou spoken, that hath not beene set forth with vanity & desire of thine owne estimation?

Thy apparrel, thy seruice, thy conuersation, thy Table, thy bed, thy entertainment, to bee short, in a maner al thy dealings and demeanour, haue sauoured of pride, yea, they haue bin wholly clothed with meere vanity. Forthermore, thy anger hath beene like a Serpent, thy gluttonie like a rauening Woolfe, thy sloth like a lazie Asse, thy enuie farre passing any viper. And herein finally (if thou do well consider thy selfe) thou shalt finde that thou hast gone verie farre wandering out of the way, and liued in a very dangerous state.

Consider likewise of thy senses, and not onely of them, but also of
*Of misusing
 thy senses*

and benefits
of Almighty
God.

all the gifts, graces, & benefits that Almighty God hath giuen thee, & consider after what sort thou hast employed the, & vndoubtedly thou shalt finde, that of all these things wherewith thou shouldst haue done the more seruice vnto him, who is the giuer of the all, thou hast made weapons and instruments, wherewithall to offend him the more.

Herein hast thou consumed thy strength, thy health, thy substance, thy life, thy vnderstanding, thy memorie, thy wil, thy sight, thy tongue, thine eares, thy hands, and all the rest.

These and many other worse wicked acts, hast thou comitted in thy life past, wherefore thou mayst very well say with that great sinner, (who as hee was a great sinner, so was he also a repentant sinner) *I haue sinned*

2.Chro.36. *(O Lorde) aboue the number of the sands of the Sea, my transgressions O Lord, are multiplied, my offences are exceeding many.* And whereas there were so many things, that might somewhat haue brided thee, and made thee afraid of almighty God, as the multitude of his benefits, &

his

his exceeding great goodnesse and iustice: yet for all his benefits thou wouldest neuer acknowledge him, nor for his goodnes loue him, nor for his iustice feare him: but vtterly forgetting all these things, and closing fast thine eyes from beholding them, as one that had bene starke blinde, thou hast wilfully wallowed thy selfe in al kind of vices.

Now, if it had so bene, that the comodities & prouocations thou haddest to allure thee to sinne, had bene great: then peradventure thy offences might haue had some pre-
tenced colour of excuse. But what canst thou say for thy selfe, seeing that euen for trifling matters of no importance, for childish toyes, yea many times without any commodity at all, thou hast voluntarily sinned, and (as it were) only in meere contempt & despight of Almighty God? Other men when they sinne, are wont to doe it with some feare and remorse of conscience, or at the least, when the sinne is committed, they are very sorry for it. But thou perhaps hast bene so blinde, and so vn-
sensible, that thou hast committed
ted

ted a thousand finnes, without any the
kind of feare, or remorse of conscy thou
ence, euen as if thou hadst thought him th
that there had beene no God at aies, an

Or if thou haddest beleued the full for
there was a God, yet thy beliefe wa are ma
like vnto theirs that said, *Our Lord and m*
shall not see our doings, neither shall the in the
God of Iacob vnderstand them. thou h
them,

Psal. 94. 7

This is one of the greatest wic
kednes in all the world: for among
those fixe things which (as Salome
faith) are abhord of almighty God
one is, *To haue swift feete to runne*
do wickednesse. That is, to haue a fa
cility and swiftnesse, which the wic
ked haue in offending Almighty
GOD.

Prou. 6. 18

*Of the finnes and defectes that a Man
may fall into, after he is come to the
knowledge of Almighty
God.*

§. II.

IN these and many other sins, it
is certaine that thou hast fallen
before thou knewest Almighty
God. But after thou didst come
to

to the knowledge of him, (if happily thou hast yet knowne him) desire him that he will a little open thine eyes, and thou shalt find that euen for all this knowledge, there are many reliques of the old man, and many Iebusees yet remaining in the Lande of promise, because thou hast dealt so fauourably with them, and hast beene so well affected towards them.

Iosua. 15.

Iudg. 1.

Consider then, how in all things thou art full of defects, to wit, in thy dutie towards God, towards thy neighbour, and towards thy selfe. Consider how little thou hast profited in the seruice of thy creator, being so long a time as it is since hee called thee. Consider how liuely thy passions are, euē yet vnto this day. How little thou hast increased in vertues, & howe thou hast continued euermore at one same stay, euen like an old knottie tree that neuer thriueeth: but rather perhaps thou hast turned backward, forasmuch as in the way of God, the not going forward, is a turning backward. At the least wise consider, as touching thy seruour and deuotion of spirit.

The not going forward in the way of God, is a turning backward.

Is

Is it well (trowest thou) that thou art now very farre off from that fervent deuotion, which peraduētured thou hast had in times past?

Consider also how little sorrow thou hast had for thy sinnes, & how little loue, feare, and hope, thou hast had in Almighty God. Thy little loue towards him, is seen by the little paines thou hast taken for his sake. Thy little feare is perceiued by the manifold sinnes thou hast committed against him. Thy little confidence and trust in him, is evidently declared in the time of tribulation, by the great raging stormes and troubles of mind which thou sufferest in that tempest, for that thou hast not perfectly staied and settled thy hart with the Anchour of Hope.

Furthermore, consider how euill thou hast answered to his diuine inspirations, how vnwillingly thou hast shewed thy selfe to receiue the light of Heauen, howe thou hast grieued the holy Ghost, and suffered him to cry and call vpon thee so oftentētimes in vain. For in that thou art loth to gainsay thine owne will, thou dost gaine say & resist the will

Ephe. 4. 30.

*We must
serue God.*

will of Almighty God. Hee calleth thee one way, and thou followest another. Hee would haue thee to serue him in one worke, and thou wilt serue him in another worke. *According to his will, and not according to our owne will.*

And although thou seest cleerely what the will of Almighty God is, yet if happily thine owne wil bee set on the contrary, thou seruest him in such things as thine owne will lyketh, and not in such things as hee would haue thee to serue him. Hee peraduenture calleth thee to inward exercises, and thou turnest to those that be outward. He calleth thee to prayer, and thou giuest thy selfe to reading. His will is that thou shouldest first attend to thine own soules health, before any others: but thou forgettest thy selfe, and settest aside thine owne profit, to profite others: wherupon it commeth to passe, that thou neither dost profite thy selfe nor them.

To conclude, as often as thy will is contrarie to the will of Almighty God, thine alwaies preuaileth, & is the conquerer, and the will of Almighty God hath the ouerthrow.

And, if perhaps thou do any good worke,

How to examine the defects and imperfections of thy good woorks.

vvorke (good Lord) how many defects are there intermingled therein? If thou be giuē to praier, how tētimes art thou distracted, heavy, yrksome, drowfie, & slothful: without any reuerēce to the maiestie Almighty God, vnto vvhom thou speakest? and thou thinkest the time of praier very long & tedious vnto thee, & art neuer in quiet vntil thou hast giuen it ouer, that thou may attend to thy other busines, that be more agreeable to thy tast & liking.

Now, vwhen thou dost any other good vvorke, 'ō vvith vvhat coldnes and faintnes is it done? vvith how many defects and imperfections is it fraughted? If this be certain, that almighty God looketh not so much to the substance of the good vvorke that is done, as to the intentiō vvith vvich it is done, howe many good woorks (I pray thee) hast thou done in such sort, as they passed away pure & clean frō dust & chaffe, and that neither vanitie nor the vvorke hath plucked at the least one locke of vwool from thee? How many hast thou done, mooued onely by the importunitie of others, or for custome

to me or maners sake? Howv manie
 hast thou done onely in regarde of
 thine ovvn estimation and credite?
 Howve manie for the pleasing & li-
 ving of men, nowe many onely to
 satisfie thine ovvn tast & contenta-
 tion? And howve fevve hast thou
 done sincerely and purely for the
 glorie of God, vvithout hauing some
 kind of vaine respect of the vvorld?
 Nowv, if thou consider howv thou
 hast done thy dutie tovvardes thy
 neighbours, thou shalt finde, that
 thou hast neither loued the, as Al-
 mighty God cōmandeth thee, nor
 in sorow for their aduersities, as for
 thine ovvn, nor indeuoured to help
 them in their troubles, neither yet
 hast thou had so much as euē pittie
 and compassiō vppon them: yea,
 peraduenture, in steed of taking
 compassiō vpon them, thou hast
 disdaind and grudged at their do-
 ings, though it be certain, that true
 iustice taketh pittie & compassiō,
 and false & counterfeit iustice dis-
 daime & indignation. At the least, as
 touching that bond of loue vvhich
 the apostle so oftentimes requireth
 of vs, commanding vs to loue one
 another

*Of want of
 dutie to vard
 thy neighbor.*

*True iustice
 taketh com-
 passion, and
 false iustice
 indignation.*

Eph. 4. 4.

another, as members of one same body, (sith we be all partakers of one same Spirit) consider how farre thou hast beene from hauing the loue. How oftentimes hast thou committed to relieue the poore, to visit the sicke, to help the Widow, and to be a protector & Mediator for him that could doo very little for himselfe? Vnto how many persons hast thou giuen offence with thy words with thy deedes, and with thy answers? How oftentimes hast thou preferred thy self before thy equals, despised thy inferiors, and flattered thy superiors? crowching & creeping down like a silly Emmet to the one sort, and strowting and aduancing thy selfe verie proudly like an Elephant to the others?

But now, if thou wilt take a view of thy selfe, and put thine hand into thine own bosome, ô howe leproous shalt thou plucke it out againe, and what deepe festered woundes shalt thou find within thee? How greene and liuely shalt thou find within the rootes of pride, the loue of honour and estimation? the tickling of vain-glorie, & hypocrisie priuily dissemin

Assembled? vvhherewith thou labour-
est to couer thy defects, and woul-
dest gladly seeme to be another ma-
ner of man, then in verie deed thou
art? What a louer art thou of thine
own vvorlly gaine and commodi-
ties, and of the pleasure and delights
of thy flesh, whereunto oftentimes,
vnder the colour of necessitie, thou
dooest not onely provide, but also
sue: thou dooest not onely sustaine
it, but also pamper and cherish it
with great delicacie? Againe, if one
of thine equals do but take the right
hand of thee, or set his foote some-
what before thee, or sit above thee
at the Table, howe quickly doe the
rootes of enuie bud forth and shew
themselues? And if another doe but
a little touch thee in a poynt of esti-
mation (good Lorde) what a sud-
daine & furious cholericke rage
dost thou fall into?

But among al other euils, who is
able to expresse the loosnesse of thy
tongue, the lightnes of thy hart, the
flabburnnesse of thine own vvil, and
thy vnconstancie in good purposes?
How many vvasse and voide words
doe issue from thy tongue? Howe

C.

much

much viane and needlesse language dost thou fondly lauish out in a day. Howe much doost thou babble and talke to the derogation and hindrance of thy neighbour, and to the prayse and commendation of thy selfe? How seldome times dost thou denie thine owne wil, and giue ouer the pray, wherupon it feedeth, to fulfill either the will of Almighty God or of thy neighbour?

Consider this poynt attentiuely & thou shalt find that it is very rare and seldome, that thou hast obtained the victorie over thy selfe, and thine owne peruerse wil: whereas in every deede, it was alwaies necessary for thee to haue this victory, in case thou mind to be perfectly vertuous.

*It is necessary
to haue the
victorie over
our selues, if
we mind to
be perfectly
vertuous.*

Now, vvhath shal I say of thy inconstancie in thy good purposes, but (to conclude in few wordes) y^e there is no wethercock that so lightly turneth with euerie wind as thou dost with the least puffle of euery trifling occasion that is offered vnto thee.

What else is all thy whole life, but very childish toyes, & (as it were) weaving and vnweaving, purposing a thing in the morning, & breaking

at Euening; yea, and sometimes thou tariest not so long, but chan-
gest & alterest thy determinations,
not out of hand, yet in y very same
powre. Nowe what other thing is
this, but to bee like vnto that luna-
like man mentioned in the Gospell,
whome the disciples of our Sauior
could not heale, for that his disease
was so great.

In like maner, the lightnesse of
thy hart, the ficklenesse, mutabilitie,
wasted fastnes, & pusillanimity ther-
of are such, as they can as hardlie be
expressed. For it is manifest, that thy
hart changeth and varieth, into so
many diuers shapes and formes, as
there chanceth diuers occasions &
accidets vnto it euery houre of the
day, and that without any firmeresse
or constancy at all. Howe soone is it
distracted with euery trifling busi-
nes? How lightly powreth it out all
that it hath, and howe little trouble
and aduersity, is able to vexe & tor-
ment it, yea, and vtterly to ouer-
whelme it.

To conclude, when thou hast
well examined and made thine ac-
count aright, and seest what thou
C 2 hast

Luk. 13, 11.

hast, and what thou wantest, thou shalt surely find, that thou hast good cause to be afraid, least all that thou hast, be but onely a very deceite and a meere shadow of vertue, and euen a false and counterfeite iustice: for so much as thou hast no more in thee, but a little taste of Almighty GOD, which may perhaps saue more of the flesh then of the spirit. And yet it may so be, that here-with thou thinkest thy selfe to be safe and secure: yea, peraduenture thou wilt not stick to say with the proud Pharisee, *That thou art not as other men bee.* Because they haue not that taste and feeling which thou hast. Whereas on the other side, thou hast the bosome of thy soule, full of selfe loue, and of thine owne obstinate will, and of all the other soule defects & inordinate passions before mentioned. So that all the substance of this gay shew of vertue and goodness, is no more in effect, but to say, Lord, Lorde, and not to doe the will of our Lorde. This is to immitate the counterfeite iustice of the Pharisees, and to bee that luke-warme man (to wit, neither hote nor cold) in

in the seruice of God, which is spoken of in the Apocalips, whome Almighty God vomiteth out of hys mouth.

All these things (Christian Brother) thou oughtest to consider very diligentlie with thy selfe, and to direct this consideration to this end, that thou maiest hereby procure sorrow and grieve for thy sins, & attain to the knowledge of thine owne miserie : that by the one thou maiest desire pardon of our Lord for thine offences past, and by the other, vertue and grace, neuer to offende him any more.

*Of the accusation of a mans own conscience;
and of the abhorring and contempt
of himselfe.*

§. III.

After a man hath thus considered the multitude of his sinnes, and seene himselfe, howe he is on euerie side laden, and ouercharged with the burthen of the same : his part is, to humble himselfe, and to haue as great a sorrow and compunction as

he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, hee may helpe himselfe with a very deuoute consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selues, hath these words.

Let vs consider my brethren, our own great vilenes, and how greatly we haue offended Almighty GOD, and let vs humble our selues before him, as much as we can possibly. Let vs bee afraide to lift vp our eyes toward heauen, and let vs strike our selues with that Publican of the gospel, that Almighty God may take pitie and compassion vpon vs. Let vs enforce our selues, & take Armes against our owne malice and wickednesse. Let vs become Iudges ouer our selues, and let euery one of vs say within himselfe; If our Lorde hath beene so reprochfully handled for my sake, if hee haue suffered so great tormentes and most grieuous paines for the sinnes that I haue committed: why should not I abase and despise

Luk. 18. 13.

1. Cor. 11.
31.

despise my selfe, being the verie person that hath sinned? G O D forbid that I shuld euer presume any thing more of my selfe, then of a most vile and filthie dunghill, whose horrible stench euen I my selfe cannot wel abide. I am he that hath despised almighty God. I am hee that hath sought means to crucifie him again vpon the crosse, & me thinketh that all the whole frame of this vvorlde, cryeth out with open voyce against me, saying: This is he that hath offended and despised our common Lord. This is that wicked and vngatefull wretched creature, that hath rather beene mooued with the guilefull baites of the diuel, the with the great benefits of almighty God. This is he that hath beene more delighted with the malice of the deuill then with the bountifull goodnesse and fauour of Almighty God. This is he, that could neuer be induced to vertue & goodnes, with the fatherly louing cherishings, & entertainments of Almighty God, neither could he euer be made afraid with his dreadfull and terrible iudgements. This is hee, that hath (so

much as lyeth in him) defaced the power, wisdom, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afraid to offend a feely weake man, then the omnipotencie of Almighty God. This is hee, that hath beene more ashamed to commit a filthy acte before a rude Plowman of the Country, then before the presence of Almighty God. This is he, that hath rather loued & chosen, to enioy a little stinking dung and mire, here vpon the earth, then the euerlasting chiefe felicity in the kingdome of heauen. This is hee, that hath fixed his eies vpon rotten and corruptible creatures, & vtterly neglected the Creator. What shall I more say? There is nothing so filthy, nothing so abominable, that hee hath refrained to comit in the presence of almighty god, without hauing any respect or shame of so great a Maiestie. Wherefore al creatures do crie out after their manner against me, and say; This is that lewd Caytiue that hath abused vs al, for where as he ought to haue employed vs in the seruice & glorie of our creator,
he

he hath made vs to serue the wil and pleasure of the deuill:peruerting all such thinges, to the iniury and reproch of the Creator, as he had created for his seruice .

His soule was beautified with the Image of God, and hee hath disfigured this diuine Image, and clothed it with our vile Image and likenesse. He hath been more earthly then the earth it selfe, more slippery then the water, more mutable then the wind, more enkindled in his appetites then the fire, more hardned then the very stones, more cruell against himselfe then the wild beastes, more spitefull and venemous against others, then the very Cockatrice. What neede I to vse many words? He hath neither feared Almighty God, nor made account of men, and therefore he hath cast abroad his poison (as much as in him lay) vpon many persons, al- luring the to beare him company in his finnes and wickednes. Hee hath not been content, to be himselfe alone iniurious, and reprochfull against Almighty God, but woulde haue many others also, to be partakers and companions with him, in

his sinful, wicked, and iniurious doings. Nowe, what shall I say of his other abominable naughtines? his pride hath beene so great, that he would not be subiect vnto almighty God, nor submit his necke vnder the sweet yoke of his obedience, but would rather liue as hee himselfe thought best: and fulfill his own wil in each point, rebelling (so much as lay in him) against almighty God. If Almighty God did not fulfill his appetites & desires, or if he sent him any troubles or aduersities, hee was in as great an anger & rage against him, as he would haue beene against one of his seruants. In all his doings, hee would be praised, as well in y wicked as in the good, as though hee had beene Almighty God himselfe, to whom onely it appertaineth to be praised in all his workes, forasmuch as all that he doth is good, or ordained to goodnesse. What shall I say more? He hath been more proud (in some degree) the Lucifer, more presumptuous then Adam; for they being (as they were) full of cleernes and beauty, had some motiue, and prouocations to presume of themselves,

values, but this vngracious sinfull
caytife, being in very deed a filthy
and stinking dunghill, what should
moue and prouoke him to esteeme
himselfe in any respect. Al creatures
doo therfore iustly crie out against
me, & say; Come let vs destroy this
wicked sinful wretch, that hath done
such great wrong and villany to our
Creator. The Earth saith, vvhy doo I
beare him? The Water saith, why do
I not drowne him? The ayre sayth,
why do I giue him breath? The fire
sayth, vvhy doo I not burne him?
Hell sayth, vvhy doo I not swallow
him vppe and torment him? Alas, a-
las, miserable wretch that I am, what
shall I doe? Whither shall I go, see-
ing all things are in armes against
me? Where shall I hide my selfe?
Who will receiue me, seeing I haue
offended all things? Almighty God
I haue despised, the Angelles I haue
made angry, the Saints I haue dis-
honored, Men I haue offended and
scandalized, and all creatures I haue
most wickedly abused.

But to what end doo I make so
long a discourse? for in that I offen-
ded the Lord & creator of al things,

I haue also offended al creatures together in him. I know not therfore poore wretched sinful Caytife that I am, whither I may go, forasmuch as I haue made al things to becom my enemies. Among al the things y I see about mee, I can find nothing that will take my part, insomnch that euen mine own very conscience basketh against mee, and all my bowels do accuse me, & rent me in peeces. Wherefore, I vwill vveepe continually, I will lament my wretchednes, like a poore miserable creature, I will neuer cease vweeping, so long as I liue in this vale of miserie, I wil expect, if (perhaps) my most merciful Sauour wil vouchsafe to turne his pittifull eies towards me. I wil cast my selfe down at his feete, and with all the humility & shame that I can, I wil say vnto him, ô Lorde, I am that great enemy of thine, which in presence of thy diuine eies, haue committed most wicked and abhominable offences, I acknowledge my selfe to be guiltie here before thee, I confesse my wickednesse to bee so great, that although I alone shoulde suffer al the paines & torments, that both
the

the diuels and damned persons doe
suffer in hell, yet should I not bee a-
ble with all this, to make a suffici-
ent satisfaction for that which my
sins haue deserued. Wherefore, I
beseech thee (O Lorde) to cast the
cloke of thy mercie ouer mee, thy
poore, wretched, and sinfull crea-
ture, and let the greatnesse of thy
goodnesse ouercome and couer my
wickednes. Let the most sweete lo-
ving father reioyce, at the coming
home againe of his prodigall sonne.
Let the good shepheard reioyce at
the recouery of his lost sheepe. Let
the pittifull woman reioyce, at the
finding of her lost groat. O howe
happie and ioyfull shall that day be,
when thou shalt cast thy armes a-
bout my necke, and giue mee the
sweete kisses of peace. How-be-it, to
obtain this gracious benefit, I know
howe what I will dooe, I will take
armes against my selfe, and I will
bee more cruell and rigorous a-
gainst my selfe, then any other: I
will afflict and punish my selfe all
manner of wayes, with labours and
paines, and I will despise my selfe, as
a most stinking and filthy dunghill:
yea,

yea, I will reioyce vvhensoeuer I shall be despised and dishonoured howsoever the same shal happen vnto mee. I will be glad also, when my shame shall be discovered and published abroad.

And because I alone am not sufficient to abhor & despise my selfe, I will ioine al creatures in the whole world vnto me, and vvil desire to be punished and despised by euery one of them, for so much as I haue despised the creator of them all. This shall be vnto me a treasure, which I wil verie earnestly desire, namely, to heappaines and despights against my selfe, and to loue them with hartty affection, that shal help me herein. Al the consolations and honours of this life, shal be a torment vnto me, and I vvil account them all to be my most deceitfull and flattering enemies. I belecue assuredly, that in case I shal do thus, I shall prouoke all things (not vvithstanding I haue offended them) to take pittie and compassion vppon me: and that these creatures which before cried out against me, vvil now after their manner, pray and intreat in my behalfe.

Wher-

Wherefore, I am contented, that all dishonours, reproches and punishments, doe runne vpon me on euery side, so that by the I may be brought to my most sweet & mercifull Lord. And as for all honour, pleasure, and delight, they shall be banished away quite from me, in so much as the very names of them, shall no more bee heard in my house. In all things I will seeke nothing else, but only the honor of my Lord God, & the contempt and confusion of my selfe.

Hetherto are the wordes of that ancient and godly Father, which will vndoubtedlie bee a verie great helpe, vnto him that shall deuoutlie meditate vpon them, to procure & ingeder in him, these foure notable affections. To wit, 1. Sorrowe for sinne. 2. The feare of God. 3. A holie hatred of himselfe. And 4. A desire to be condemned & despised for Gods sake.

Of the first affection proceedeth repentance, which washeth awaie all our sinnes past.

In the second is contayned the feare of God, which excludeth all sinnes that are to come.

By

By the third, is obtained a hatred of himselfe, against the loue of himselfe.

And by the fourth, is obtayned true humilitie, against the desire of the glory of the world.

What effects are caused by hauing a holy hatred and contempt of a mans selfe

Whosoever is desirous to obtaine these foure vertues, must exercise himselfe in these and such like considerations. But especially hereby obtained, this holy hatred of a mans selfe, whose office is, not onely to eschewe the cherishings & delicacies of the body, and to procure himselfe paines and labors, but also much more, to despise all manner of dignitie, honour, and estimation of the worlde, and to loue all kinde of contempt and dishonour for Gods sake. And this affectio appertaineth properly vnto humility, which is a very inward and hartty contempt of our selues: which contempt, cometh of the true knowledge of our selues, and of the consideration of our own sinnes.

I speake this to the intent, that such as bee louers of true humilitie may vnderstand, that out of this verie same fountaine, from whence that

Monday Morning.

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the water is drawne, that may cause
in us an hatred & abhorring of our
selves, is that other water drawn al- *All vertues*
so, that sustaineth and watereth the *do spring out*
Tree of true humilitie, out of which *of humilitie.*
Tree all vertues do spring.

Meditation for Tuesday
Morning.

*of the miseries of this
life.*

This day thou hast to meditate vppon
the condition and miseries of this life:
that thou maist by them understand, howe
vaine the glorie of this worlde is, seeing it
is built vpon so weake a foundation: and
how little account a man ought to make of
himselſe, being (as bee is) subiect to so many
miseries.

NOWE for this purpose,
thou hast to consider first,
of the vilenesse of the ori-
ginall and byrth of man:
to wit, the matter where-
of

of he is compounded; the manner of his conception; the griefes and paines of his birth; the frailtie and miseries of his body, according hereafter shall be entreated. Thou hast to consider the great series of the life that he liueth and chiefly these seuen.

i Of the shortnes of this life.

Psal. 90. 10: First, consider how short this life is, seeing the longest terme thereof, passeth not threescore and ten or fourescore yeares. For al the rest (if any mans life be drawne a little longer) is but labour and sorrow. And if thou take out of this the time of our infancie, which is rather a life of beastes then of men, and vwithal, the time that is spent in sleeping, at which time we haue not the vse of our senses and reason: thou shalt finde, that our life is a great deale shorter then it seemeth vnto vs. Besides all this, if thou compare this life, with the eternitie of the life to come, that endureth for euer more, it shall scarcely seeme so much as a minute. Whereby thou maist perceiue,

See, how farre out of the way those persons are, who to enioy the little part of so short a life, doe hazarde to lose the quiet rest of the blessed life to come, which shall endure euerlastinglie.

2 Of the vncertainie of
our life.

SEcondly, consider how vncertain this life is, (which is another misery besides the former) for it is not onely of it selfe very short, but euen that very small continuance of life that it hath, is not assured, but doubtfull. For how many (I pray thee) do come to the age of those threescore ten, or four-score yeres which we speake of? In howe many persons is the web cut off, euen at the first, whe it is scarcely begunne to be wouen? how many do passe awaie out of this worlde, euen in the flower, as they tearme it, of their age, and in the very blossoming of youth? Ye know not (sayth our Sauour) when our Lorde will come, whether in the Morning, or at Noone-day, or at Midnight, or at the time of the cock-crowing. That is to say, ye knowe not whether hee will come

come in the time of infancie, or child-hood, or of youth, or of age. For the better perceiuing of this point, it shall be a good helpe vnto thee to call to minde, howe many thy friendes and acquaintance are dead, & departed out of this worlde, and especiallie remember thy kinne folke, thy companions & familiar, and some of the worshipfull and famous personages of great estimation in this worlde, whom death hath faulted and snatched away in diuerse ages, and ytterly beguiled and defeated them, of all their fonde designements and hopes.

I know a certaine man, that hath made a memoriall, of all such notable personages as he hath known in the worlde, in all kinde of estate which now are dead: and sometime he readeth their names, or calleth them to minde, and in rehearsall of euery one of them, he doth briefly represent before his eyes, the whole tragedie of their liues, y^e mockeries and deceits of this world, & withall, the cōclusion and end of all worldly things. Whereby hee vnderstandeth, what good cause the Apostle had

had to lay, that the figure of this worlde 1. Cor. 7. 31.
passeth away. In which wordes, hee
teacheth vs to vnderstand, howe little
ground and stay the affayres of this
life haue: seeing hee would not call
them very things indeede, but only
figures or shewes of thinges, which
haue no beeing, but onely an appea-
rance, whereby also they are the
more deceitfull.

3 *Of the frailty and bricclenes
of this life.*

Thirdly, consider howe fraile and
briccle this life is, and thou shalt
finde, that there is no vessel of glasse
so fraile as it is; insomuch, as a little
distemperature of the aire, or of the
sunne, the drinking of a cup of cold
water, yea, the very breath of a sicke
man, is able to spoile vs of our life:
as we see by daily experience of ma-
ny persons, whom the least occasion
of all these that we haue here rehear-
sed, hath bin able to end their liues,
and that euen in the most flourishing
time of all their age.

4 *Of the mutability of this life.*

FOurthly, consider howe mutable and variable this life is, and how it neuer cōtinueth in one selfe stay. For which purpose, thou mayest consider the great and often alterations and chaunges of our bodies which neuer continue in one state and disposition. Consider likewise, how farre greater the changes and mutations of our mindes are which doe euer ebbe and flowe like the Sea, and bee continually altered and tossed with diuers winds & furies of passions, that do disquiet and trouble vs euery houre. Finally consider, how great the mutation in the whole man is, who is subiect to the alterations of fortune, which neuer continueth in one same being but alwaies turneth her wheele, and rowleth vp and downe, from one place to another. And aboue all this, consider howe continuall the moouing of our life is, seeing it neuer resteth day nor night, but goeth alwaies shortning frō time to time and consumeth it selfe, like as a garment doth with vse, and approacheth

euer

euery houre neerer and neerer vnto death.

Now by this reckoning, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at noone day, and at euening is cleane dried vp. This very comparison maketh the prophet in the Psalme, where hee sayth. *The morning (of our infancie) passeth away* Psal. 50.6. *like an herbe, it blossometh in the morning, and sodainely fadeth away, and at euening it decayeth and waxeth hard, and withereth away.*

Of the deceitfulnesse of this life.

Quickly, consider how deceitfull our life is, which (paraduēture) is the worst propertie it hath, for by this meane it deceiueth vs, in that being in verie deed filthie, it seemeth vnto vs beautiful, and being but short, euery man thinketh his owne life will be long; and being so miserable (as it is indeede) yet it seemeth so amiable, that to maintaine the same, men wil not sticke to runne through dangers, trauels, & losses (be they neuer so great.) Yea, they will not spare

spare to doo such things for it, wherby they are assured to be damned for euer and euer in hell fire and to loose life euerlasting.

How that little time wee haue to liue is also subiect to many miseries, both of body and mind.

Sixtly, consider howe besides this that our life is so short, (as hath beene said) yet that little time we haue to liue, is also subiect vnto diuers and sundry miseries, as well of the mind, as of the bodie: insomuch as all the same being duely considered and laid together, is nothing else but a vale of teares, and a main sea of infinite miseries.

S. Ierom declareth of Zerxes that most mighty King (who threw down Mountaines, and dried vp the Seas) that on a time hee went vppe to the toppe of a high hill, to take a viewe of his huge Armie which hee had gathered together, of infinite numbers of people: and after he had well viewed and considered them, it is sayd that he wept, and being demanded the cause of his weeping, hee answered and sayde; I weepe, because

cause I consider, that within these hundred yeares, there shall not one of all this huge Army which I see here present before me, be left aliue. Whereupon Saint Ierom saith these words. O that we might (saith he) ascend vp to the toppe of some towre, that were so high, that we might see from thence all the whole earth vnderneath our feete : from thence shouldest thou see the ruines and miseries of all the world.

Thou shouldest see Nations destroyed by Nations, and Kingdomes by Kingdomes. Thou shouldest see some hanged, & others murthered: some drowned in the sea, others taken prisoners. In one place thou shouldest see marriages and myrth, in another, dolefull mourning and lamentatiō. In one place thou shouldest see some borne into this world, & carried to the Church to be christened, in another place thou shouldest see some others die, and carried to the Church to bee buried. Some thou shouldest see exceeding wealthy, and flowing in great abundance of landes and riches, and others again in great pouerty & begging

D.

ging from doore to doore.

To be short, thou shouldest see not only the huge Army of Xerxes but also all the men, women, and children of the world, that be now aliue, within these few yeares to end their liues, and not to be seene any more in this world.

7 *Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the mind.*

Consider also, the diseases & calamities that may happen to mens bodies, and withal, al the afflictions & cares of the mind. Consider likewise, the dangers and perils that be incident, as wel to al estates as also to all the ages of men : and thou shalt see verie euidently, the manifold miseries of this life. By the seeing whereof, thou shalt perceiue how small a thing all that is, that the world is able to giue thee, and this consideration may cause thee more easily to despise and contemne the same, and al that thou mayst hope to receiue from it.

8 Of Death.

AFTER all these manifolde miseries
and calamities, there succeedeth
the last misery, that is Death, which
is, as wel to the body as to the soule,
of all terrible things the very last &
most terrible. For the body shall in a
moment bee spoyled of all that it
hath, and of the soule there shal then
be made a resolute determination,
what shall become of it for euer and
euer.

*The second Treatise, containing a con-
sideration of the miseries of mans life:
wherein the former Meditation
is declared more at
large.*

HOW great the miseries are, that
the nature of mankinde is sub-
iect vnto by reason of sinne, there
is no tongue able to expresse. And
therefore Saint Gregorie saide very
well, that only our two first Parents,
Adam and Eue, who knewe (by
experience) the noble condition &
state

state wherein Almighty God created Man, vnderstoode perfectly the miseries of man. Because, they calling to mind the felicity and prosperous estate, of that life vvhich they had once enioyed: sawe more cleerelie, the miseries of the banishment wherein they remained through sine.

But the children of these our wretched Parentes, as they neuer knew what thing prosperity & good hap was, but were alwaies fostered and brought vp in miserie; so they knew not what thing miserie is, because they neuer knew what prosperity was; yea, many of them are (as it were) persons in a meere frenzy, so farre voide of sense, as they would (if it were possible) continue perpetually in this life, & make this place of banishment, their Country: and this prison their dwelling house; because they vnderstande not the miseries.

Wherefore, like as they that are accustomed to dwel in places of vnsauery and stinking ayre, doe feelee no paine nor trouble of it, by reason of the custome and vse they haue thereof

herof: euen so these miserable persons vnderstand not the miseries of this life, because they are so inured and accustomed to liue in them.

Nowe, that thou maiest not likewise fall into this foule deceit, nor into other greater inconueniences that are wont to follow hereof, consider (I pray thee) with good attention, the multitude of these miseries and before all other, consider and weigh the miseries that are in the first beginning and byrth of a man, and afterwarde, the condition and life that he liueth.

*¶ Of the Originall and byrth
of Man.*

TO beginne the matter therefore at the verie originall, consider first, of what matter mans bodie is compounded, for by the worthines or basenes of the matter, oftentimes the condition of the work is known. The holy Scripture sayth, that Almighty God created man of the slime or dyrt of the earth. Nowe of Gen. 2.7 all the Elements, earth is most base and inferiour: and among all the parts of the earth, slime is most base

and vile. Whereby it may appeare, that Almighty GOD created man of the most vile and basest thing of the world. Inſomuch, as euen the Kings, Emperors and Popes, be they neuer ſo high, famous and royally, are euen ſlime and dyrt of the earth. And this thing vnderſtoode the Egyptians right well, of whome it is written, that when they celebrated yeerely the Feaſt of their Natiuitie, they carried in their hands certayn hearbs that grow in myre & ſlymie ditches, to ſignifie thereby, the like- neſſe & affinitie that men haue with weedes and ſlymy dyrt: which is the common father both to weedes and to men. Whereof, if the matter of which wee are made bee ſo baſe and vile, whereof art thou ſo proud thou duſt and aſhes? Whereof art thou ſo lofty thou ſtinking weed and dyrtie ſlime?

*Slimy dyrt is
the common
father both to
weedes and
to men.*

Now, as concerning the manner and workemaſhip, wherewith the work of this matter is ſo wrought, it is not to bee committed to writing, neither yet to be conſidered vppon, but to be paſſed ouer with ſilence & cloſing vp our eyes, that we behold
not

not so filthie a thing as it is. If men knew how to be ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to consider the manner how they were conceiued. Cōcerning which point I wil touch one poynt onely, & that is, that vvhetheras our merciful Lord and Sauour came into this worlde, to take vppon him all our miseries, for to discharge vs of them : only this was the thing vvhich hee would in no vvise take vpon him.

And wheras he disdained not to be buffeted and spitted vpon, & to be reputed for the basest of all men: onely this he thought was vnseemely, and not meete for his Maiestie, to wit, if he should haue beene conceiued in such manner and order as men are. Now, as touching the substance and food, vvhervvith mens bodies are nourished, before they be borne into this world, it is not so cleane a thing, as that it ought once to be named. No more ought a number of other vnclean things, that are daily seene at the time of our birth.

*Of the birth of man, and of his first entrie
into this world.*

LET vs nowv come to the birth of man, and his first entry into the World. Tel me (I pray thee) vvhath thing is more miserable, then to see a woman in her trauell, when shee bringeth foorth her child? O vvhath sharpe agonies & bitter pangs doth she feelee? what painefull tossings and throwes doth she make? What dangerous gripes and quames is she in? What pittiful skrykes and groanes doth she vtter? I omit here to speak of many monstrous, strange and ouer-thwart byrths. For if I shoulde make rehearfall of them, I should neuer make an end. And yet (al this notwithstanding) when the scely creature commeth into the vvorld, it commeth (God wot) weeping and crying, poore, naked, weak, and miserable, it is vtterly destitute and in necessitie of al things, and vnable to do any thing.

Other liuing things are borne with shooes vpon their feet, and apparel vpon their back, some with Wooll, other with scales, others with fethers,

feathers, others with leather, others with shels; insomuch as the verie Trees come forth couered with a rinde or barke, yea and some time for failing, they bee double barked: onely Man is borne starke naked, without any other kind of garment in the world but only a skin, which is all riueled, foule & loathsome to behold, wherein hee commeth lapped at the time of his byrth. With these ornaments creepeth hee into the worlde, who after his comming, groweth vnto such fonde ambition and pride, that a whole worlde is scarcely able to satisfie him.

Moreouer, other liuing things at the very houre of their coming into the worlde, are able immediatly to seeke for such things as they stande in neede of, and haue ability to doe the same; Some can goe, others can swim, others can flie: to bee short, each of the is able (without anie instructor) to seek for such things as it hath neede of: onely man knoweth nothing, neither is able to doe anie thing, but must of necessitie be carried in other folks armes. How long time is it before he can learn to go?

D. 5. and

and yet hee must beginne to crawle vpon all foure, before he can go vpon two. How long time is it before he can speake so much as one word? And not only before he can speake, but also before hee can tell howe to put meate into his own mouth, vnlesse some others do helpe him?

A man weepeth so soone as he is borne into this world: but he laugheth not vntil fortie daies after his birth.

One thing I must confesse he can doe of himselfe, (that is) he can cry and weepe. This is the first thing he doth, and this is the onely thing he can doe without any teacher. And although he can also laugh of himselfe, yet can he not doe it before he be forty daies old; notwithstanding that, he is euer-more weeping from the first hour of his coming into the world. Whereby thou maiest vnderstand, howe farre more prompt and ready our nature is to puling and weeping, then to ioy and myrth.

O meeere folly & madnes of men, (saith a wise man) who of so poore, naked and base beginning, doe perswade themselues that they are born to be proud.

Of the body of man.

NOW, as concerning the very body of man (whereof men esteeme themselves so much, & take such a vaine conceit) I would thou shouldest consider with indifferent eyes, what our bodies are in verie deed: how gay and beautifull soeuer they appeare to our outwarde sight. Tel me (I pray thee) vwhat other thing is the body of a man, but only a corrupt and taynted vessell, which incōtinently sowreth & corrupteth, whatsoeuer liquor is poured into it? What other thing is a mans body, but onely a filthy dunghill, couered ouer with snow, which outwardly appeareth white, & within is full of filth and vncleannesse. What muckhill is so filthie? What sinke auoydeth such foule and filthy geare out of al his channels, as a mans body doth by seuerall meanes and wayes? The trees, the hearbes, yea, & certain liuing beasts also, do yeeld out of them very sweet & pleasant sauors, but man yeeldeth and auoydeth from him, such lothsome and foule stinking stuffe, as hee seemeth

meth truely none other thing, but onely a fountaine of all fluttishnesse and filthinesse.

Plotinus.

It is written of a great vvise Philosopher called Plotinus, y he vvvas ashamed of the condition and basenesse of his body, insomuch, as hee was verie vnnvilling to heare any talke of his lynage & petigree: neither could he euer be induced vvith any perswasions, to giue his cōsent, that any shoulde pourtrait him out in picture, saying, that it was sufficient, that he himselfe carried with him al the daies of his life, a thing so filthy, and so vnwoorthie the noblenes of his soule, although he were not bound to leaue behinde him a perpetuall remembrance of his own dishonour.

Isidorus.

It is vvritten also of Isidorus, that vppon a time whilst he vvvas at meat, he vvvas not able to refrain frō vveeping, and being demanded vvhy he vvept, he answered: I vveepe, because I am ashamed to be here feeding vppon the corruptible meat of beasts, vvheras I was created to be in the companie of Angels, and to feed vpon heauenly food with the.

of

Of the miseries and conditions of this life,
and first of the shortnesse of the
same.

§. I.

After this, consider the great and
 manifold miseries of mans life,
and especially these seuen, to witte,
how short this life is, how vncer-
taine, how fraile, howve inconstant,
howve deceitfull, and finally, howv
miserable it is. This done, thinke
vppon the ende hereof, vvhich is
death.

Consider then first of the shortnes
of our life, which thing the holy man
Iob considered vwhen he saide : O

*Lord, the dayes of man are verie short, & Of the short-
thou knowest the number of the moneths nes of our life
that he hath to liue. Iob. 14. 5.*

We see at this day vvhata great
matter it is, for one to liue three-
score & ten, or fourescore yeares, &
this is commonly the ordinary rate
of mans life; insomuch as whe they
liue so long, they account theselues
not to be euil dealt withall, as the
Pro-

Pfal. 90. 10. Prophet signifieth, when hee sayth:
*The dayes of man are at the uttermost
 but three score and tenne yeeres, and if
 the strongest doo reach to fourescore,
 all that followeth is but labour and
 griefe.*

*The time of
 infancie.*

Now, if thou wilt diuide this account in parts, and not reckon it thus in a grosse summe, it seemeth vnto me, that thou canst not well reckon the time of our infancie for any part of our life, and much lesse the time that is consumed in sleepe, because the life of infancy, whē vve are not as yet come to the vse of reason (which only sheweth vs to be mē) cannot vvel be called the life of mē, but rather the life of beasts: euen as it were the life of a yong goat, that goeth here and there skipping and leaping; especially, because we see that in all that age, there is nothing either learned or done, that may wel beseme the dignitie of a man.

*The time
 consumed in
 sleepe.*

Nowe, as touching the time that is spent in sleepe, I see not howe it may be called the time of life, seeing the principall part of our life is, to haue the vse of our senses & reason, which as then both the one and the
 other

other are suspended in vs, and (as it were) dead. And therefore a certain Phylosopher said, that in the halfe of a mans life, there is no differēce between the happy man and vnhappie, for somuch as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleere, that if a King should bee detained as a prisoner for the space of one or two yeeres, we cannot say & say truely, y he raigned during that time, seeing he inioyed not y kingdome, nor gouerned the same like a King. How then can it be saide, that a man liueth whiles hee sleepern, seeing during that time, the signory and vse of his reason, yea, and of his senses also by which he liueth, stand as it were in suspence?

For this cause, a certain Poet termed sleepe the Cozen-germaine of death. And another called it the brother of death, for the likenes and resemblance which he perceiued to be between the one and the other.

Now then, if so great a part of our life be spent in sleepe, what a great part is that wherein it cannot be said that we doe liue at all. And if it bee
the

*The third
part of our
life is consu-
med in sleepe.*

the cōmon custom of men to sleepe, the third part of the day and night, which is eight whole houres, (although there be a great sort that do not content themselues therewith) it foloweth by this account, that the third part of our life is consumed in sleepe: and so consequently, that during that time, wee doe not liue. So that heereby thou maiest perceiue, what a great part of our short life is spent in sleepe euery daie. This account therfore beeing thus made, (which vndoubtedlie is a verie true account) howe much is that remayneth of a mans very life indeed, euē of such I meane as liue longest?

Certainlie that Philosopher had very great reason to doe as hee did, who beeing demaunded what hee thought of the life of man, turned himself about before thē that made the demaund, and suddainly departed out of their sight: giuing them thereby to vnderstand, that our life is no more but onely a turne about, and of short continuance.

Our life is no more but (as it were) the shooting of a starre, that passeth at a tryce, & flasheth quickly away, and

and within a little while after, euen that verie signe that was left behind, vanished out of sight also. For within very few daies after a man is departed out of this life, the very remembrance of him dyeth vvith his life, be the personage neuer so great or honourable. To conclude, this life seemed so short to many of the auncient vvise men, that one of the termed it a dreame, & another (not contented therewith) called it the dreame of a shadowe : seeming to him, that it was ouer-much to call it the dreame of a true thing indeede, being (as he thought it) none other then a dreame of a vaine and friuolous thing.

Againe, if vve compare the smal remnant of this life that wee heere liue, with the life to come, how much lesse wil it yet appeare? Ecclesiasticus sayth verie well, *If the number of a mans dayes be an hundred yeares, it is verie much.* Nowe what is all this, (being compared with the life euerlasting) but as it vv ere a drop of water copared vvith all the whole sea. And the reason hereof is euident, for if a starre (which is farre greater then

*To compare
this small
remnant of
our life, with
the life e-
uerlasting
that is to
come.*

Eccle. 18.8.

then all the whole earth) being compared with the rest of heauen, seemeth so small a thing; how small shal this present life (vvhich is so short) seeme to be, being compared with the life to come, which shal neuer haue end? And if (as the Astronomers affirme) all the whole earth in comparison of heauen, be but (as it were) a little pins point, because the inestimable greatnesse of the heauens, causeth it to seeme so small a thing : what shal this little puffe of our short life seeme to be, if it bee compared with life euerlasting, vvhich is infinit? vndoubtedly it wil seeme nothing at all. For if a thousand yeares in the sight of almighty God, bee no more but as it were yesterday, which is now past & gone, vvhath shal the life of one hundred yeares seem to be, but onelie a very nothing?

Psal. 90. 4.

And thus it seemeth to the damned persons, when they make comparison between this life which they haue left behind them, with the eternity of the torments which they shal suffer for euermore. As they themselues do confesse in the book

of

of Wisdome, in these wordes. *What*
hath our pryde auailed vs, and the
pompe of our riches? All these things are
past a vaie as it were a shadowe that fli-
eth, and as one that rideth swiftlie in
post, or as the Shyp that passeth by the wa-
ters, and leaueth no signe where it hath
gone: or as an arrowe shot at a certayne
marke, which so soone as the ayre hath
once opened and made h^e in his way, forth-
with it closeth it up againe, and it is not
knowne which waie it went. Euen so it fa-
reth with vs, for at that verry instant when
we were borne, we beganne to decay, and
haue left no memory or signe of vertue be-
hind vs.

Consider then howe short all the
time of this transitorie life, shall
seeme there to all those miserable
damned wretches: seeing they doe
plainly confesse, that they liued not
at all, but that so soone as they were
borne, forth-with they beganne to
fade and vanish away. Nowe if this
be so, what greater folly or madnesse
can be imagined, then that a man,
for the enioying of this short dream
of so vaine pleasures and delightes,
should go to suffer euerlasting dam-
nation

*It is a meere
Folly to make
so great pro-
uision for this
short life, and
not to provide
for the euer-
lasting life to
come.*

nation and torments in hell fire for euer and euer? Furthermore, if the time & space of this life be so short, and the life to come so long, to wit, euerlasting: What meere folly is it to take so great labour & paines, to prouide so many things for this life being so short, and not to make any prouision at all for the life to come, which is so long, that it shall neuer haue an end? What a fond part were it for a man that minded to liue in Spaine, to spende and consume all that he hath, in buying rootes, and building houses in the Indies, & to make no prouision for the Country wherunto he goeth to dwell & make his abode? Nowe howe much more foolish and mad are they, that spend al their goods and substance, in making prouision for this present life, where they shall liue so short a time, and make no prouision at all for the euerlasting life to come, where they must dwel and make their abode for euermore. Especially considering, they haue so good meanes for their prouision there, by transporting all their goods thither by the hands of the poore, as the Wise-man witnesseth,

seth saying: *Throw thy bread upon the running waters, for a long time after shalt thou find it againe.* Eccle. II. I.

Of the uncertainty of our lyfe.

§. II.

NOW, although our life endure but a short space, yet if this short space were so certaine that we might be assured thereof, (as King Ezechias was, vnto whom Almighty God graunted fifteene yeeres of life) our misery were the more tolerable: but truly it is not so. For as our life is very short, euē so that verie time we haue to liue, (how short or long soeuer it bee) is also vncertaine and doubtfull, for as the wise-man sayth; *Man knoweth not the day of his end, but like as fishes when they thinke themselves in most safety, are taken with the hooke, and as birds are caught in a snare, when they thinke nothing lesse, euē so death assaulteth men in an euill season, when they thinke least of it.* Esay. 38. 5. Eccle. 9. 12.

Truly

*A notable
sentence.*

Truely that is a very wise and approved sentence which is comonlie said: *That there is nothing more certaine then death, nor nothing more vncertaine then the houre of death.*

And therefore a certaine Phylosopher cōpared the liues of men, to the belles or bubbles that are made in water-pits when it raineth, of the which some doe vanish awaie suddenly, euen at their very rysing, others do indure a little longer, and out of hand are decayed: others doe continue som-what more, & others lesse. So that although they doe all indure but only some little time, yet in that litle there is a great varietie.

Wherefore, if the ende of our life be so vncertain, if it be so vncertain also when the dreadful houre of our account shall come, why doe wee liue with such loosenesse and negligence? Why doe wee not consider those words of our Sauour, where hee saith vnto vs: *Watch, because ye knowe not when the Sonne of Man will come?*

O that men would weigh the force of this reason. Because ye know not the houre, saith our Sauour, watch ye,

ye, and be alwaies in a readines. As if he had said in expresse words. Because ye know not the houre, watch euery houre; because ye knowe not the Moneth, watch euerie Moneth, and because ye know not the yeare, be still in a readinesse euerie yeare. For although you know not certainly what yeare he will call you, yet most certain it is, that a yeare shall come, in which vndoubtedly he will call you.

But that the force of this reason may the better be perceiued, let vs put an example. Tell mee, if there were sette before thee vppon a table thirtie or fortie seuerall dishes of meate, & thou hadst a certaine warning giuen thee by some of thy friends, that in one of the there were poyson: durst thou giue the aduventure to eat of any one of them, although thou were very much an hungred? Vndoubtedly thou wouldest not doo it, for the verie feare thou wouldest haue, least thou mightest (peradventure) light vppon the dish that were poysoned, would make thee to abstaine from al the rest.

Now, let vs examine howe many
yeares

yeares (at the vttermoſt) thou maiſt hope yet to liue? Thou wilt ſay peraduenture (after thou haſt well conſidered the matter) that thou maiſt liue thirty or forty yeares. Wel then, if it be certaine that in one of theſe yeares thou art aſſured to die, and thou knoweſt not in which of them, why art thou not then afraid in euery one of theſe, ſeeing thou art well aſſured, that in one of them thy life ſhal be taken from thee? Thou wouldeſt not be ſo hardy, as to putte thy hand into any one of thoſe forty diſhes, although thou were in a verie ſore hunger, becauſe thou knoweſt that in one of them there is death preſent. And wilt thou not alſo be afraid of euery one of thoſe forty yeares, ſeeing thou art ſo wel aſſured that thou ſhalt die in one of theſe yeares? vvhath anſwere canſt thou make to this reaſon?

But harken yet to another reaſon, vvhich is of no leſſe efficacy theſe former. Tell mee, why doo men keepe a continuall watch in a Caſtle that ſtandeth in the frontiers vppon the enemies? Is it for any other cauſe but onely for that they knowe not when

when the enemies will come to assault it? Assuredly for none other: So that because they knowe not certainly at what time the enemies will come, therefore doe they continually watch it at all times. For if they knew certainly the time of their coming, they might be carelesse in the meane while, and reserue the diligence of their watch, vntil that very time. Now I require thee hartily for the loue of God, to be an indifferent Iudge, touching that which I shall say vnto thee. Let vs consider well this poynt, if thou watch thy Castle euery night, because thou art vncertaine when thine enemy will come, whether to day or to morow, this yea or the next, why dost thou not then keepe a continuall watch ouer thy soule, seeing thou knowest not what houre death shall come to giue the assault vpon thee? The verie same vncertainie that is in the Castle, is in thy soule also: yea, this vncertainie is far more, and the matter is (without all comparison) of greater importance.

Now what iudgement haue they, that are alway so vigilant in watch-

E. ing

ing their Castle, and so carelesse alwaies about their soules? so carelesse (I say) as to sleepe alwaies, without ever thinking vppon them. What thing can bee more against reason? Consider that thy soule is of greater value, then all the Castles & kingdoms in the world. Yea, if thou consider the price vvhherewith it vvas bought, thou maist wel iudge, that it is of more value then all the Angels in heauen. Consider also that thou hast greater enemies, that doe endeuour continually both day and night to assault it. Consider, that thou canst by no meanes vnderstand the day or the houre of thine assault. Consider, that the whole substance of the saluation or damnation of thy soule, consisteth in this poynte, whether thou be taken prouided, or vnprouided at that dreadful houre. Forasmuch (as according to the parable of the Gospel) the Virgins which were found ready and prepared, entred into the marriage with the Bridegroom, and such as were found vnprouided, tarried without. To conclude therefore, what cause is there why thou shouldst not alwaies watch

Mat. 25. 10.
11. 12.

watch, as well ouer thy soule as ouer thy Castle, seeing the vncertainty is greater, the dāger greater, the cause greater, and all the rest (without any comparison) far greater & of more importance?

¶ *Of the frailtie of our
lyfe.*

§. III.

Howbeit our life is not onely vncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, and so subiect to knocks and breaking as the life of man?

Sometimes the very ayre & heate of the Sun (if it be vehement) is able to spoile vs of our life. But what speake I of the Sunne? seeing the verie eyes, yea, the onely looking of some person, is able (sometimes) to bereaue a creature of his life. It shall not neede to drawe any sword, or to vse any kinde of Armour or munition for the matter, seeing the onelie looke of some one man, is able to bereaue another of his life.

Consider nowe what a sure Castle

this is, wherein y^e treasure of our life is kept, seeing the onely beholding it a farre off, is able to batter it clean downe to the ground. But this were not so much to be wōdered at in the age of infancy, when the building is as yet but newe and greene: but the greater wōder is, that after the work is setled, and hath continued manie yeeres together, there happeneth some accident of no greater importance then these before named, that is able vtterly to ouerthrowe it. If thou enquire & aske whereof dyed this man, or whereof died that man? They will answer thee, that he died by drinking a cup of colde drinke in a sweate, or by surfetting at a supper, or of some other great pleasure or grieve: and somtimes they can giue no cause at all, but that he went to his bed safe and sound, and the next day in the morning was found stark dead at his wiues side.

Is there any glasse or earthen vessel in the worlde, more brittle or subiect to breaking then this? And certainly it is not to be wondered at that man is so brittle, considering that he is also made of earth: but it

is rather to be wondered at, that being of such stuffe and making, as hee is, he is able to endure so long a time as he doth.

Why is a clock so oftentimes disordered and out of frame? the reason is, because it hath so manie wheeles and points, and is so full of artificiall work, that although it be made of yron, yet euery little thing is able to distemper it. Nowe, how much more tender is the artificiall composition of our bodies, and how much more fraile is the matter of our flesh, then is the yron whereof a clocke is made? Wherefore, if the artificiall composition of our bodies be more tender, & the matter more fraile: why shoulde wee wonder if some one poynt among so manie wheeles haue some impediment, by reason of which defect, it stoppeth and endeth the course of our life? Truly we haue rather good cause to maruell, not why men do so quickly ende their liues, but how they endure so long, the workmanship of their bodies being so tender, & the matter and stuffe whereof they bee compounded, so fraile and weake.

This is that miserable frailty vvhich the Prophet Esay signifieth in these vvordes; Almightye God sayd vnto his Prophet, Cry: The Prophet answered, *What shall I say?* God sayd 8. vnto him, *All flesh is grasse, and all the glory thereof like the flowre of the field. The grasse withereth, the flowre fadeth a way, but the word of GOD continueth for ever.*

Vpon vvhich vvords S. Ambrose faith thus; Truly it is euen so: for the glorie of man flourisheth in the flesh like vnto grasse, which althogh it seem to be great, it is in very deed but little like an hearbe: it buddeth like a flower, and fadeth like grasse. So that it hath no more but a certaine flourishing in appearance, and no firmenes nor stabilitie in y^e fruit. For vvhat firmenes can there be in the matter of flesh? or vvhat good things (of any long cōtinuance) are to be founde in so weake a subiect? To day thou maist see a young strippling in the most flourishing tyme of his age, vvith great strength, lusty, & ietting vp and downe in the streete in great brauerie, with a iollie lofty countenance: and if it so fall out that

that this very next night he be taken
vvith some disease, thou shalt see
him the next day vvith a face so far
altered and chaunged, that whereas
before he seemed very amiable and
beautifull, he will now seeme euill
faoured, miserable and loathsome
to behold.

Now, vvhat shall I say of the other
accidents and alterations of our
bodies? Some are sore broken vvith
troubles and aduersities; others are
weakened vvith pouerty; others are
tormented for vvant of good dige-
stion; others are distempered vvith
drinking of wines; others vvax fee-
ble vvith age; others become tender
& ouer delicate by much cherishing
thé selues; and others doo mar their
complexion vvith vsing ryotous be-
hauior. Now then according to this
reckoning, is it not true (trowe yee)
that our flesh vvithereth like grasse,
and that the flouwer thereof fadeth
and vanisheth avvay?

Thou shalt see some other, vvho
being descended of a very honorable
parentage of noble blood, and of a
very ancient house and familie, vvell
friended, and hauing good store of

*What great
alteration
and incon-*

*stancie in this
world.*

kindred both by father and mother, and keeping a great house, & attended vppon with a great traine of his Tenants and seruants, and ruling the vvhole country where he liueth, and vvho there but he? Yet neuerthelesse, if a contrary winde of fortune blowe but a little against him, then is he foorthwith vtterly forsaken of his friendes, euil intreated of his equals, and little regarded of all the world; insomuch, as then verie few or none wil put off a cappe vnto him, but rather contemne him.

Thou shalt see another, that hath now aboundance of lands & riches, and is generally reported in al mens mouths to be a very courteous, liberrall, and bountiful man, and of great renowne and estimation: exalted to honourable dignities and promotions, and preferred so high in the Common-wealth, that hee is a great Ruler and mighty Gouvernor, and hath the commendation of al persons to be a verie wise, happy & fortunate man. Thou shalt see (I say) the times so to alter & change, that euen this man, who is now so highly exalted to so great dignities and offices,

fices, and magnified in the mouthes of all men : shall bee vtterly disgraced, and thrust into that very pryson where hee himselfe had hereto-fore imprisoned many others ; and shall there end his life in very great infamy, misery and wretchednes.

Vnto how many also doth it happen to be waited vpon, and brought home to their houses this day, with a great number of golden chaynes, foot-clothes and seruing-men, and with all the gay pompe in the world, and the very next night following, either by meanes of treason of some one of his own household or familiar acquaintance, or by other misfortune, to haue all hys glorious pompe obscured? Yea, it may so fall out, that euen a little stich cōming in his side, may marre the fashion of all his gay ruffling shew, wherein he tooke so great delight.

O how deceitfull are the hopes of men (saith Tully?) howe fraile is fortune? how vaine are all our contentions and stryfes, which manie times do breake and fall in the middle way, and are ouerwhelmed and drowned in sayling before they can

come to the sight of the Hauen?

Now, what a fond madnes is this, in the children of Adam, vppon so weake foundations to builde such high Castles and Towers? They consider not that they build vppon sand, and that (euen when the weather is most faire) a winde will come and blowe downe all that standeth not vpon a sound and strong foundation. O what fonde accounts doe men make oftentimes, because they will not turne their eyes and looke into their consciences, and take first an account of themselues?

And if this be thought so great a blinduesse, how much greater is the blindnesse of those wicked persons, that are so bolde as to continue many yeeres in sinne: knowing that there is no greater distāce betweene them and hell gates, but onely this brittle and short life?

Let vs imagine nowe, that there were a man hanging by a small twyned threed, and that there were directlie vnder him a very great deepe well, and hee hanging in such vwise ouer it, that when the threed happened to breake, he should forth-with
fall

fall into it; in what euill case (trowe
ye) vwould this man thinke himselfe
to be? ô how fearefull and how sore
troubled vwould he be? How vvil-
lingly would hee offer all the sub-
stance that he hath, to be deliuered
of that danger? Now thou miserable
wretch, that darest continue so ma-
ny dayes and yeares in sinne, con-
trary to the Laws of almightie God,
vvhy doost thou not consider that
thou hangest in the like daunger?
Doozt thou not plainly see before
thy face, that whensoever the threed
of this fraile and short life breaketh
in sunder, thou art assured (continu-
ing still in this thy wicked & sinfull
life) to fall into the deepe bottom-
lesse pitte of hel fire? How canst thou
then sleepe? How canst thou play?
How canst thou laugh, or be in anie
quiet? Howe is it that thou art so
stone blind, as not to see such a ter-
rible perill and daunger, as hell and
euerlasting damnation, to be readie
euery houre to fal vpon thee?

Of the mutabilitie of this
life.

S. IIII.

OVR life hath yet another defect, which is, to be mutable, & neuer to continue in one state: according as the holy man Iob affirmeth, in a pittifull discourse which he maketh of the miseries of mans life, in these words, *A man borne of a woman, living but a small time, is replenished with many miseries, hee commeth forth like a flower, and withereth away out of hand: his dayes passe away like a shadow, and hee neuer continueth in one state.*

Iob. 14. 1. 2.

But now to passe ouer all other miseries, what thing is there in the world more fickle and mutable then man? They say, that the Camelion changeth himself in one houre into many and diuers colours: & the sea called Euripus, is (by reason of his often changes) accounted very infamous. The Moone hath likewise for euerie day a peculiar forme and shape. But what is all this in comparison

rison of the alterations of man? What Protheus was euer chaunged into so many formes as man chaugeth euery houre? Sometimes hee is sicke, sometimes whole, sometimes contented, sometimes discontented, sometimes sorrowfull, sometimes merie, sometimes in good hope, sometimes in dispaire, sometimes suspicious, sometimes secure, sometimes pleased, sometimes angrie, sometimes he will, and sometimes he will not, yea, many times hee knoweth not himself what he would haue.

To be short, he altereth & chaugeth himselfe so ofte as there be accidents happening vnto him euery houre: for al such accidents do trosse and turmoyle him, each one in his feuerall kind. That vvhich is past, is yrksom vnto him: that which is present, troubleth and molesteth him: and that which is to come, vexeth and disquieteth him. If hee haue neither lands nor goods, he liueth in trauaile; if he haue them, he liueth in pride; and if he loose them, he liueth in grieve and sorrow.

Now, what Moone or Sea is subiect

iect to so many changes and alterations, as the life of man? The Sea changeth not, but when the windes turne contrary vnto it, but in mans life, whether it be windie or calme weather, there be euermore diuers alterations and stormes.

Now, vvhath shall I say of the continuall moouing and wasting of our life? What minute of an houre passeth, but that we goe one steppe forward towards our death? What other thing (trowest thou) is the moouing of the heauens, but (as it were) a very swift wheele, which is continually spinning and winding vp our life? For like as a rolle of Wooll is spunne vpon a wheele, of the which (at euery turning about) some part is wound vp: at the first turn a little, at the second turne a little more, & so forth at euery turne vntill al bee ended; so doth the wheele of the heauens continually spin and wind vp our life, in that at euery turning that it maketh, a peece of our life is spunne and wound vp. And therefore holy Iob sayth, that *his daies were more swift then one that rideth in post.* For hee that rideth in post, (though his

Iob 9.25.

his message require neuer so much
hast) yet sometime necessity causeth
him to stay: but our life neuer stai-
eth, neither will it giue vs so much
liberty as the space of one houre of
rest.

Whereunto S. Ierom agreeth ve-
ry well, saying: What-soeuer I goe
about, whatsoeuer I write, whatsoe-
uer I read ouer againe and correct,
each thing taketh away from mee
some part of my life. And looke how
manie pointes and minims the No-
tarie writeth, so many are the losses
and decreasings of my life. Inso-
much, that like as they that sayle in
a shyp, whether they stand or sit, are
alwaies going and sayling, and doe
euer approach neerer and neerer to y
end of their Nauigation: euen so in
this life, all the time that wee liue,
we walk and saile still forwardes, ap-
proching neerer and neerer to the
common Hauen & ende of our na-
uigation, vvhich is death.

S. Ierom

Now then, if our life be nothing
els but a continual walking towards
death; if the houre of our death bee
also the dreadful houre of our iudg-
ment, what other thing is our whole
life

Our life, is a
continual
walking to-
wards death,
& the houre

*of our death
is the dread-
full houre of
our iudgment*

life, but onely a continuall walking towards the tribunal seat of Almighty God, and an approaching euerie houre neerer and neerer vnto his iudgement. Now what greater madness may there be, then for vs going actually to be iudged, to offend him (as we be going in the way thitherward) that must giue sentence vpon vs: and so by our offences prouoke his anger more & more against vs?

Open thine eyes therefore (ô thou miserable man) & consider the way that thou takest: thinke well with thy selfe whither thou art going, & be ashamed, or (at the least) take compassion of thy selfe, & consider how euill this that thou doest, agreeeth with that which thou goest to do.

¶ *Of the deceitfulnesse of
our lyfe.*

§. V.

I Coule well beare with all the miseries of our life, if it had not yet another misery (in my iudgement) far worse and greater then all these which is, that it is deceitful, and see
met

meth in appearance, otherwise then it is in very deed. For as it is true that is commonly sayd, that *fained holines is a double iniquity*: euen so is it also most certainly true, that *deceitfull felicitie is a double miserie*. For if this life should shew it selfe plainly (as it is indeede) and make no lye at al vnto vs, vndoubtedly we vould neither loose our selfe for it, nor yet trust vnto it, but vould alwaies liue readie prepared against it. But verily it is so full of hypocrisie and deceit, that wheras it is indeed filthy, it is neuerthelesse solde vnto vs for beautiful: and being short, it seemeth vnto vs verie long; and wheras it changeth it selfe euery houre, it beareth a countenance as though it continued alwayes firme and stable in one state.

Doost thou perceiue (sayth S. Ierom) whē thou wast made an infant? Canst thou tell whē thou wast made a stripling? or when thou camest to mans state? or when thou beganest to waxe an old man? Good Lord what a wonder is this, that euery day wee dye, and euery day wee alter and change, & yet (for al this)

we

S. Ierom.

*The cause
whie manie
be so carefull
to provide for
this world,
and so care-
lesse and neg-
ligent to pre-
pare them-
selues to die.*

vve perswade our selues very fondly
that we shall liue here for euermore.

Vpon this affiance were those
proud and sumptuous buildings of
the Magarences built, of vvhom
certain Philosopher saith, that they
builded as though they should liue
for euer, and they liued as though
they should die the next day. Where
of I pray you, commeth so great for-
getfulnesse of Almighty God? so
great couetousnes: so great vanitie:
so great carefulnes in purchasing &
heaping together of lands & riches:
& so great negligence in preparing
our selues to die: but that we bee
leeue and perswade our selues that
our life shall be very long, & endure
a great time?

This false imaginatiō, maketh vs
beleeue that vve haue time inough
for all things, for the world, for plea-
sures, for vanities, for vices, & for
many other vain & curious exer-
cises: & that yet, (after al this) we
haue time inough also (before we
die) to prouide our account ready
& to make our attonement with
mighty God. Insomuch, that like
vve make our account of a peece

cle

cloth when it lieth vpon a Table before vs, appointing one peece for one purpose; and another peece for another: euen so doe we make an account of our liues, as though we our selues had the signory and gouernment of times, and might dispose both of them and of our life at our own liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance that euerie man hath vvithin himselfe, grounded not vpon any reason or true foundation, but onely vpon selfeloue: the vvhich as it hateth and abhorreth death exceedingly, so will it in no case haue any remembrance of it, nor bee perswaded that it vvill come so soone to his house as to other mens. And all this is for the avoiding of the great paine & griefe, which he vvould conceiue if he beleued it in very deed.

And hereof it commeth, that he is easily induced to beleue that other like shall die vvithin a short space: for as he is not greatly in loue vvith them, so is not the knowledge of that truth so sowre and vnliking vnto him, but y^e hee can easily beleue

We can easily be perswaded that others will die within a short time:

it

*but we will
not beleue,
but that we
our selues
shall liue
very long.*

it. But as touching himselfe he maketh another maner of account, for as he loueth himselfe exceedingly, so is he very loth to beleue a thing, that may be occasiō of so great paine and griefe vnto him as the same would be.

But we see daily that such persons are oftentimes fouly deceiued, and that their dreames turne clean contrary to their fond imaginatiōs, for as touching others, of whose liues they had smal hope that they should haue any long continuance, they lyue a longer time then they euer imagined they could haue done: & they theselues that thought to liue and remaine heere a long while, doe leade the daunce and depart out of this worlde before them. So that it fareth vvith them as vvith yong seamen that beginne to saile in the sea, vvho vvhen they come forth of the Hauenmouth, it seemeth vnto them, that the land and houses doe depart away from them, (vvhich is nothing so) but contrariwise, it is they themselves that moue and depart awaie, and the Land remaineth still in his old place.

¶ *Of the miseries of mans
lyfe.*

§. VI.

ALthough our life bee subiect to all these miseries before rehearsed, yet if that little time of life were wholly life indeede, it were somewhat: but the greatest misery of all is, that the life which a man hath to liue, (whether it be short or long) is altogether subiect to such a number of miseries and calamities, both of body and mind,) as it may more truly be tearmed death then life.

Wherefore, according as the Poet said very well: *Not to liue, but to passe the life well is life.* So that although this life be very sparing and short in all other things, yet in troubles and miseries it is very plentiful & long; Vndoubtedlie our life is but short, respecting the life it selfe: and if wee respect the time of enioying it, it is yet much shorter, but if we consider howe insufficient it is towards the obtaining of wisedome, it is little or nothing at all. Howbeit, although
it

it be indeede very short for all good things, yet in one thing I find it long, that is, in bearing of paine and misery.

O dangerous straite, in which the lesse time thou hast to passe, the more perill and danger thou hast in the passage. Certainly, if we had eyes to consider our selues, & to see our own case, we should alwaies go weeping & lamenting our owne state, as men condemned by the iust iudgement of Almighty God, to suffer so great miseries. But that our misery might bee yet more increased on euery side, this misery is added to all the rest, that being in miserable case we liue like men in a frensie, and do neither feele nor vnderstande our owne misery and wretchednesse.

Those two Phylosophers Heraclytus and Democritus, (although they were Infidels) perceiued the same better then we doe; of whome it is reported, that the one passed his life alwaies weeping, and the other alwaies laughing, forasmuch as they saw cleerely, that all our life was nothing else but meere vanity and misery.

If thou doubt of this, tell mee (I pray thee) what meane al these cares and cares vvherein men doo liue? what a number of infinit sorrowes, griefes, anguishes, feares, passions, suspitions, malices (with other the like tribulations & afflictions) is the soule of man subiect vnto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at al to feare: and when there is no other man to vexe & torment him outwardly, he then vexeth and tormenteth himselfe inwardly, as holy Iob confessed in these words, when he said; *Why hast thou (O Lorde) sette me against thee? I am become yrkesome and burdensome euen vnto mine owne selfe.*

Iob. 7. 20.

Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

§. VII.

NOW as touching the externall miseries of the bodie, who is able

ble to number them? Howe great labour and paine must wee take to gaine a peece of bread, whereby to sustaine our liues? The verie byrdes and bruit beastes are fedde without any occupation, labour, or pain: but man is constrained to sweate day and night, and to turmoyle both by sea and land to get his liuing.

Psal. 89. 10

This is that miserie which the Prophet lamented, when hee saide *The daies of our life consume away like the Spiders web.* For like as the Spyder laboreth day and night in spinning of her web, wasting euen her owne bowels, and consuming her selfe to bring it to an end, (and all this long and costly trauaile is ordained to none other purpose, but onely to make a fine & tender nette to catch flies withall:) euen so the seely miserable man, doth nothing else but labour and toyle night and day, both with body and mind, and al this trauaile serueth to none other end but onely to catch flies, I meane, to procure vain and trifling things, and of very smal value.

And sometimes it falleth so out that after much trauailing vppen to
down

downe, and great labour and paines taken therein, when the web is fully finished and brought to an ende: there cometh sodainly a blustering blast of wind, that carrieth away the web and the owner withall, and so both the worke & the workman perish wholly together at one instant.

And yet vvere it so, that with all these painful trauailes and labors, our life were safe and secure, then our miserie should not be so great as it is: but though our life bee secure from famine & hunger, yet it is not free frō the plague and pestilence, & frō infinit other dangers & diseases that do daily and hourelly assault vs. Who is able to number, how manie kinds & diuersities of diseases nature hath ordained for mans bodie?

Our short life is not safe & secure, but subiect to infinit dangers & diseases.

The books of the Phisitians, are full fraught with the declaration of diuers diseases, & remedies for the same, and yet we see that their Science increaseth euery day, with the coming of new and strange diseases; insomuch, as the number of the diseases whereof we haue presentlie experience, were vtterly vnknowne unto the anciēt Phisitians that were

in times past. And yet among all these remedies, scarcely shall ye find one that is pleasant or delectable: yea, and there be many of them that are more yrksome and painful then the very sicknes or diseases themselves; insomuch as one great torment cannot bee remedied without another greater then it.

And if there be any complexions so happie, as that they haue not bin assaulted with these kind of miseries yet are they not secure and exempt from other calamities & mischances, vvhherwithall vve see those men to be daily molested, that haue not beene much vexed with sicknes and diseases. How many thousandes of men (trow ye) are drowned euery day in the sea? How many are deuoured in vvarres? How many are endangered by earth-quakes? How many with ouer-flowings of Riuer and great vvaters? How many vvith falling downe of houses? How manie vvith the stinging & striking of venomous beasts? How many wofull Women in trauaile of their children, do purchase (ful deerely) theyr childrens liues with their own painfull

full deathes.

Nowe, although it be so that the brute beastes doe fight against vs, and although (in a maner) al things that were made to serue vs, bee no lesse noisome then seruiceable vnto vs, yea rather it seemeth, that they al haue (as it vvere) conspyred against vs: yet for all thys (I say) there might bee some remedie founde, if men vould accord and agree together among themselues, and were as conformable in peace as they are in nature. But (alas) it is far otherwise. For euē they theselues, are in armes agaynst themselues: and among all creatures in the worlde, there is none against whō man is more cruelly bent, then against the companion of his own nature.

Among all creatures, man is most cruell against the companion of his owne nature.

Howe manie kindes of Engines, Artillery, Munition and vveapons, haue men inuented to defend themselves and offend others? How many are daily spoiled of their liues, by the cruell sworde of their enemies? How many threatnings, robberies, iniuries, vvoids, deaths, reproches, slaunders and imprisonments, doe men daily sustaine by the malice &

cruelty of other men? Wee see that neither the land nor the sea, nor the high-waies, nor the cōmon streetes, are free from theeues, robbers, murderers, Pirats and enemies. The cruell anger & rage of the furious man, is at all times readie to be reuenged of his enemy; yea, and he taketh great pleasure in it.

What meane so many kindes of weapons? Such diuersitie of Artillerie? Such store of Munition? Such aboundance of gunne-powder? So many deuisers and inuenters of new kindes of stratagemes, and cruell practises of warre: but onely to multiply and increase (on euery side) the miseries & calamities of mankind. Insomuch, as when we are not molested with the ayre, nor with the Elements, wee are persecuted by the companions of our owne verie nature.

It is written of one only man called *Julius Caesar.* *led Julius Caesar,* (who among al the Emperours was most commended for clemencie,) that euen he alone with his Armies, slew in diuers battailes, aboute a Million & a hundred thousand men. Consider now, how many

many more he would haue slaine if he had been cruell, seeing he slew so many, being commended and praised for a very gentle and a mercifull Prince.

Tully also maketh mention of a notable Phylosopher, vwho vvrote a book cōcerning the deaths of men, wherein he rehearseth many occasions of mens deathes that haue happened in the worlde; as by floods, plagues, pestilences, destructions of Cities, concourse of wilde beastes, vvwhich comming suddainly vppon some Nations, haue vtterly slain and deuoured thé. And yet, after all this he cōcludeth, that a far greater number of men haue been destroyed by men, then by all the other kindes of calamities, though they were all ioined together. Now vvhat thing can be more ruthfull & of greater grieve and admiration then this? This is that politique and sociable creature that is borne vvithout nayles, without vveapons, and without poyson, to liue in peace and concord with other liuing creatures: and yet he is full of hatred, cruelty, and desire of reuengement.

Tully.

*Of the miseries incident
unto all ages,
and states of
this life.*

But now, if we would make a discourse, and run throughout the series that are incident to all the ages and states of this life: wee shoulde find our selues to be yet in far worse case. Howe full of ignorance is the time of our infancie? How light and wanton are we vwhen vve grow to be striplings? How rash and head-long be we in the time of our youth? How heauy and vnwiely when we vvaxe old men? vwhat else is an infant, but a brute beast in the forme of a man? What is a young boy, but as it vv ere a wilde, vntamed and vnbrideled Colt? What is a heauy and vnwiely old man, but euen a sacke stuffed with griefes and diseases?

The greatest desire that men haue is to liue vntil they be old, at vvhich age, a man is in far vvorse case then in all his life time before, and then he standeth in molt neede, and hath least helpe and succour. For the olde man is forsaken of the vvorld, he is forsakē of his own kinsfolke, friends and acquaintance: he is forsaken of his owne senses; yea, hee forsaketh himselfe, in that the very vse of reason forsaketh him: and hee is onely

accom-

accompanied with his painful aches, griefes & diseases; for his company and conuersation is then very yrksome and troublesome vnto the vvhole house where hee dvvelleth. This is the marke (forsooth) whereupon the eie of man is so earnestly fixed: this is the happie state which all men doo so greedily desire: and hereunto tendeth the vvorlly felicity, and the ambition of long life.

As concerning the states of men, we should neuer make an end, if wee should rehearse the little cōtentation that is to be found in ech of the, and the great desire that euery one hath, to change his owne state and condition with the state of others; thinking that he should haue greater hearts-ease in another mans state then he hath in his owne. And thus do me continually vex & turmoile themselves, like vnto a sick mā, that doth nothing els but tumble & toss himselfe in his bed, from one side to another, perswading himselfe, that by meanes of these often chaunges and remoouings, he shal finde more rest & ease then he had before, and yet he findeth in very deede, that he

There is little cōtentation in the states of men, & each one desireth to change his state with the state of others.

is foully deceiued, forasmuch as the cause of his disquietnes resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable state and condition of this life that the wise man had good cause to say: *Great and heauie is the yoke that the children of Adam carrie vppon their necks, euen from the day they come forth of their Mothers wombe, untill the day of their buriall, which is the common mother of all.*

S. Bernard.

As S. Bernard was not afraide to say, that hee thought this life little better, then the life of hell it selfe were it not for the hope we may here haue to attaine vnto the Kingdome of heauen.

The miseries of this life are ordained as a punishment for sin, and to withdraw our hearts from the inordinate loue of this life.

And albeit all these miseries doe come vnto vs as a punishment for sinne, yet was it a very merciful and medicinable punishment: for the prouidence of Almighty God did so ordaine it, meaning (thereby) to withdraw and separate our hearts frō the inordinate loue of this life. The very cause why he put so much bitter mustard vppon the breasts of this life, was to weane vs from it.

The

The cause why hee suffeerd our lyfe
to become so filthy, was, that wee
shoulde not sette our loue vppon it.
The cause why he would haue vs to
be molested & vexed so oftentimes
in this lyfe, was, that we might the
more willingly forsake it, and sighe
continually for the true life, which is
in the world to come. For if we bee
so vnwilling to forsake this life, (be-
ing wholly so miserable as it is :) if
wee be nowe euer whimpering and
whining for the fruites and flesh-
pots of Egypt, what would we do, if *Exod. 16. 3.*
our life were sweete and pleasant?
And what would wee doe if it were
wholly liking, and delightfull to our
taste and appetite? vvhould then
rowye, contemne it for Gods sake?
Who vvhould then exchange it for
heauen? vvhould then say vvith
S. Paule, *I haue a desire to be loosed from Phil. 1. 23.*
his flesh, and to be vvith Christ.

*Of the last misery of man, which
is death.*

S. VIII.

AFTER all these miseries succeedeth
the last, and of all others most
E s. terri-

terrible, which is, Death. This is that misery, whereof a certaine Poet lamented, saying: The best dayes of mortal men are those that passe first away; and then succeedeth a number of sicknesses and diseases, and with them heauy and dolefull age and continuall trouble: and about all, the sharpnes of cruel death. This is the lodge and ende of mans life whereof holy Iob said: *I knowe well* *Lord, that thou wilt deliuer mee ouer death, where there is an house prepared for all men liuing.*

Iob. 30. 23

Howe many the miseries are that be included in this misery alone, will not take vpon me to declare at this present: onely I will rehearse what a holie Father saith, by way of exclamation against death, in this wise; O Death, how bitter is the remembraunce of thee? How quickly and suddainly stealest thou vpon vs? How secret are thy paths and waies? How doubtfull is thy houre? And how vniuersall is thy signory & dominion? The mighty cannot escape thy hands, the wise cannot hide themselves away from thee, & the strong lose their strength in thy presence.

The

Thou accountest no man rich, for
somuch as no man is able to raun-
some his life of thee for money;
Thou goest euerywhere, thou sear-
chest euery where; and thou art e-
uery vvhere. Thou vvitherest the
herbs, thou drinkest vp the windes,
thou corruptest the aire, thou chan-
gest the ages, thou altrest the world,
thou stickest not to sup vppe the sea;
Al things doo increase & diminish,
but thou continuest alwaies at one
stay. Thou art the hammer that al-
waies striketh, thou art the sworde
that neuer blunteth: thou art the
inare whereinto euerie one falleth;
thou art the pryson vvherinto euery
one entreth, thou art the sea wherin
all do perish; thou art the paine that
euery one suffereth, and the tribute
that euery one payeth.

O cruel death, why hast thou not
compassion of vs, but comcest
stealing suddenly vpon vs, to snatch
vs away in our best times, and to in-
terrupt our affaires when they are
well begun & brought to a good for-
wardnes; thou robbest frō vs in one
houre, as much as we haue gained in
many yeares; Thou cuttest off the
suc-

succession, of kindreds & families;
 Thou leauest kingdoms without any
 heires, Thou fillest the world with
 widowes and Orphanes; thou breake-
 kest off the studies of great Clarks;
 Thou ouerthrowest good wittes in
 their ripest age; Thou ioynest the
 end with the beginning, without
 giuing place to the middle. To con-
 clude, thou art such a one as Al-
 mightie God washeth his handes of
 thee, and cleereth himselfe in plaine
 words, (by the mouth of the Wise-
 man) saying: that *hee neuer made thee,*
but that thou haddest thine entrie into the
world, by the verie enuie and craft of the
diuell.

Wisd. 1. 13.

*What fruit and commoditie may be
 taken by the foresaid conside-
 rations.*

§. IX.

THese are the miseries of our life,
 with infinite others: the consi-
 deration wherof, a man ought to di-
 rect vnto two principall ends amog
 others; the one, to the knowledge
 and contempt of the glorie of this
 world:

world : and the other to the knowledge and contempt of our selues; for this consideration serueth very wel both for the one and the other. But wilt thou vnderstande (in one word) vvhath the glory of this vvorlde is? Marke and consider vvith attention the state & condition of mans life, and thereby shalt thou perceiue vvhath the glorie of this life is.

Tell me (I pray thee) can the glory of man, bee more long or more stable then the life of man? It is most certaine that it cannot. For this glory is an accident, vvwhich is grounded vpon this life, as vpon his subiect or foundation: and therfore vvhe the foundation or subiect faileth, the accidents must needs faile vvithall, and for this very cause no riches, no pleasures, no delights, can continue any longer time vvith a man, then vtill his graue, forso much as then faileth the foundation whereuppon all these things are built and haue theyr stay : vvwhich foundation is our life.

The riches, pleasures, and delights of this life cannot continue any longer then the life it selfe.

Now, (tell me then) if this life bee such as thou hast now heard described vnto thee, to wit, short, vncertaine,

taine, fraile, inconstant, deceitful, & miserable, howe long can the building endure, that shal be framed vpon this foundation? How long can the accidents continue, that shal be grounded vpon so weake a substance? When thou hast considered this poynt well with thy selfe, thou must needs say, that they shall endure no longer then the foundation and substance it selfe endureth, and thou must needs confesse, that many times they endure, not so long as we see by daily experience in the goods of fortune, which with many men haue an ende before their life endeth.

Now, if that saying of the Poet Pindarus bee true, to wit, that this life is no more but a dreame of a shadow, what thinkest thou then is the glory of this worlde, which is of shorter continuance then our life? What account wouldest thou make of a goodly building, in case it stood vpon a false foundation? What account wouldest thou make of an image of waxe, (very richly and curiously wrought) in case it were set against the sun: where it is certain

that as soone as the waxe shoulde be
molten, forth-with the forme of the
Image would be vtterly defaced and
leese his beauty?

Why do we make so little account
of the beauty of a flower, but bicause
it groweth vpon so weake a subiect?
For so soone as it is nypt off from
the staulke, incontinently it looseth
his faire glasse and beauty.

It is not possible to haue beautie
of any firme continuance, in a mat-
ter so frayle and corruptible. It fol-
loweth therefore, that the glorie of
man, is such as the lyfe of man is;
or although glory do continue af-
ter the end of our life, yet what shall
that glorie auaille him that hath no
sence or feeling thereof? What doth
it auaille Homer now, whilst thou so
highly praisest and commendest his
Iads? Vndoubtedly no more but as
saint Ierom saith, speaking of Ari-
stotle: Woe be vnto thee Aristotle, *S. Ierom.*
that art praised where thou art not;
vnto thee, heere in the world, and art
condemned where thou art indeede;
vnto thee, in hell.
Other inestimable commodities
maiest thou gather out of this con-
sideration.

sideration. For if thou consider all these miseries with good attention, thine eyes shall bee opened forthwith, and thou shalt wonder at the great blindness of men: yea the verie strangeness of it, shall cause thee to say to thy selfe; Good Lord, what cause is there why this miserable lineage of Adam should waxe proude? From whence cometh such puffing and arrogancie of minde? Such hawty and lofty courages? So great contempt of others? Such estimation of our selues, and so great forgetfulness of Almighty God? What cause hast thou to bee proude thou dust and ashes? Why doest thou magnifie and aduaunce thy selfe thou seely wretch of the earth? Why doest thou not hold downe thy Peacocks taile, beholding thy foule feet to vvith, the vilenesse of thy state and condition?

What cause hast thou to seeke so carefully for the glory of this world, seeing it is mingled vvith so manie miseries? What thing is there so sweete, but that it may be made bitter vvith the mixture of so manie sower and bitter sawces?

Moreover,

Moreouer, if this life be a vale of teares, a pryson of guiltie persons, and a banishment of them that be condemned; how canst thou settle so great vanitie, so great pompe and pride of the world, such gay ornaments, and stately furniture of houses & families, in the place of tears? How canst thou imagine to make this a place of pastimes & pleasures, of feasts and banquets? How canst thou be so diligent to heape so greedily together for the prouisiō of this world, and be so forgetfull of the world to come? as if thou wert born onely to liue here in the earth with bruit beasts, and haddest no part in heauen, with the glorious companie of holy Angels.

Surely, I must needes say, that thou art very much wedded to miserie: and that thou camest out of a maruailous miserable stocke, if so many arguments of the miseries of this world, be not able to open thine eyes, and make thee to discern so grosse and palpable a blindnes.

Medi-

Meditation for Wednesday Morning.

Of the houre of death.

¶ This day, when thou hast prepared thy selfe thereunto, thou hast to meditate vpon the houre of death, which is one of the most profitable considerations that a Christian man may haue, as well for the obtaining of true wisdom and eschewing of sinne, as also to moue him to beginne to prepare himselfe in time for the houre of death.

BUT to the intent that this consideration may be profitable vnto thee, it shall behooue thee to make thy petition vnto Almighty God, beseeching him to graunt thee some feeling, of such things as are woont to passe in this last conflict, that thou mayest dispose of thy landes and goods according-

ordingly, & direct thy life in such sort, as at that time thou wouldest with thou hadst done.

Nowe therefore that thou maiest haue the better feeling in this matter, thinke vpon it, not as thou wouldest of a thing that were to come, but (as it were) euen now present: and thinke vpon it, not as of a thing that appertaineth to others, but as of a thing that belongeth properlie to thine owne selfe: making his account, that thou liest nowe very sickely and weake in thy bed, and in such a dangerous case, that thou art vtterly forsaken of the Physitions, and that they are all persuaded, that thou wilt die within few houres.

*I Of the vncertainie of the houre
of our death.*

Consider now first, how vncertain that houre is in vvhich Death will assault thee; for thou knowest neyther on what daie, nor in vvhich place, nor howe thou shalt be disposed when death shal come vnto thee. Onelie this thou knowest for, most certaine, that die thou shalt; all the
rest

rest is vncertaine, sauing that ordinarily this houre is wonte to steale vpon vs, at such a time as a man is most carelesse & thinketh least of it.

- 2 *Of the separation or parting of the soule from the body at the houre of death, and of the horror & loathsomenes of our graue.*

SEcondly, consider what an operation shall then be made, not onely betweene vs and all thinges wee loue in this world, but also, euen betweene the soule & the body, vvhich haue beene such ancient and louing cōpanions. If it be thought so grieuous a matter to be banished out of our natiue Countrey, and from the naturall ayre in which a man hath been bred & brought vp (although the banished man might carry vwith him whatsoeuer hee loueth:) how much more grieuous then, shall that vniuersall banishment bee from all things that wee haue; frō our lands, from our goods, from our house, from wife, from father, mother, children, kins-folke, friends & acquaintance; from this light, & from this common ayre; yea, to be short, from

all thinges of this worlde. If an Oxe
make so great bellowing, at what
time hee is separated from another
Oxe, with whom he hath beene vsed
to be yoked & to drawe in y^e plough:
what a bellowing will thy hart then
make, when death shall separate
thee from all those thinges, where-
with thou hast beene yoked and car-
ried the burdens of this life.

*Of the great paine, feare, and doubt, that
is at the houre of death, to consider what
shall then become of our body
and soule*

Consider also, what a grieuous
payne it shall then bee to a man,
when a certaine representation shal
be made vnto his minde, fore-shew-
ing in what case his body and soule
shall be after his death. For as tou-
ching the body, he knoweth for cer-
taine already, that though it hath
beene heere-to-fore neuer so much
honoured and cherished: yet there
shall no better prouision bee made
for it, but onely a hole, seauen foote
long; where it shall remaine in com-
pany of other deade bodies. But as
con-

concerning the soule, who knoweth
vvhhat shall become of it, or vvhhat los
shall fall vpon it? For although the
godly may perswade and assure the
selues of the loue and fauour of God
towardses them in Iesus Christ, (by
whose death they are deliuered fro
the wrath of God, and made heyres
of his mercie,) yet the vvicked and
vnbeleeuers (to whom the death of
Christ is not auaille-able, because
they liue like infidels, & die in their
sinnes without repétance,) haue iust
cause to doubt & suspect their owne
estate, to feare the iustice and wrath
of GOD, and to dispayre of his
mercie.

And as there is no greater ioy nor
cōfort vnto the children of God, at
the houre of their death, then to
knowe, that their soules are in the
hands of the Lord, free from all tor
ment: so there can bee no greater
anguish and grieve vnto the wicked
at that houre, then to consider, that
theyr soules shall passe from theyr
bodies, into the handes of deuils, to
be punished in hel fire vvith endles
torments.

4 *Of the particular account we must make
to Almighty God, at the houre of
our death, of all our whole
life past.*

After this anguish, there followeth another no lesse then this, to wit, the particular account of all our whole life, vvhich at the verie ioure of euery mans death, must be made vnto almighty God. This account is so dreadfull, that it causeth euen the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy father, that being at the point of death he began to be afraid; vvhereat his schollers maruailed, and saide vnto him; What father? are you nowe afraid of your account? Vnto whome he answered, Yea, yea, my sonnes, this feare is no newe thing in me, for I haue alwaies liued vwith the same.

At that time, all the sinnes of a mans former life are represēted vnto him like a squadron of enemies, ready set in battaile aray to assault him. Then are the greatest sinnes, & those vyherin he hath taken greatest delight, represēted most lively vnto him

him, and are the cause of greatest feare. Then commeth the yong Virgin to his mind, whom he hath dishonoured. Then come the Maydes and hould seruants, whom he hath sollicitated and prouoked to lewdnesse.

Then come the poore folks, whom he hath iniured, and euil intreated. Then come his neighbors, whom he hath offended. Then shall they cry out against him, not the blood of Abel, but the precious bloud of our Sauour Iesus Christ vvhom he hath crucified againe : and whose bloud he hath shed afresh, vvhhen he gaue scandale and offence to his neighbour.

And if his cause must be iudged according to the Lawe, which sayth *Eye for eye : tooth for tooth : and wound for wound* : what shall he looke for that (by his euill counsell or lewd example) hath beene the occasion of the losse of a Christian soule, if he bee iudged by that Law? O how bitter shal the remembrance of the delights and pleasures past be at that time, vnto him which at other times seemed so sweete?

Vndoubt

Vndoubtedly, the Wise-man had
very good cause to say; *Looke not up-
pon the Vine when it is redde, and when
it sheweth his colour in the glasse :* for
although (at the time of drinking) it
seeme delectable, yet at the ende, it will
bite like a Serpent, and poyson like a Coc-
atrice.

Pro. 23. 31
32.

O that men would vnderstande,
how true a saying this is y wee haue
here rehearsed. What serpents sting
is there that doth so sting and vexe
a mā, as the dreadfull remembrance
of his pleasures past, shall doe at the
houre of his death? These are the
reggs of that poysoned cup of the e-
nemie. These be the leauings of that
cup of Babylon, that seemeth so gai-
ly guilted in outward appearance.

Ier. 51. 75.
Apo. 14. 8.

Howe the Church of Christ, comforteth
and helpeth the sicke person, at
his departure out of
this world.

After all this, consider, that when
the Phisitions perceiue their pa-
tient to be past recouerie, and that
there is no hope of longer life remai-
ning, then, (and for the most part
not before) the sick man sendeth for

G

the

the Preacher or Minister; whome (perhaps) in time of his health and iolity, he hath despised and contemned. Then he is content to be instructed by him in matters of Religion, and to learne at his mouth the way to saluation.

Luke 12.19
20.

1. Cor. 10.
26.17.

Then he desireth to be commended vnto God, by the deuout and godly prayers of the Congregations and (happily) requireth to receiue the Sacrament of Christs blessed bodie and blood, in remembrance of his death and passion: that by means of this diuine and heauenly meate, hee may bee spiritually vnited vnto Christ his head, and made a member of his mysticall body.

Thus doe the faithfull with prayers and Sacraments, comfort & helpe the sicke persons at their departure when they are not able to helpe themselves, by reason of the extremity of their paine and grieve, and continually increasing of their sicknes, which will scarce permit nor suffer them to call vpon Almighty God, or to desire him of helpe & succour, though they would faine enforce themselves so to do.

What

What great griefe and anguish of minde shall the sicke person then abide, in calling to minde his wicked and sinfull life: vvhich at that time (especiallie) the deuill laboureth to bring to his remembrance? Howe gladlie wisheth he at that time, that he had taken a better vvay? and what a vertuous kinde of life woulde hee then determine to leade, if he might haue time to do the same.

Of the pangs of death, and of the great paine and agonie the soule abideth, at her departure out of the bodie.

Consider then also, those last accidents and pangs of the sicknesse, which be (as it were) the messengers of death: how fearefull and terrible they be. Howe at that time the sickmans breast panteth; his voice waxeth hoarce; his feete beginne to die; his knees waxe colde and stiffe; his nostrils runne out; his eyes sinke into his head; his countenance looeth pale and wan; his tongue faultereth, and is not able to doe his office; finallie, (by reason of the hastie departure of the soule from the bo-

die) all his senses are sore vexed and troubled, and doe vtterly leese their force and vertue.

But aboue all, the soule is then in most payne, and suffereth greatest griefes & troubles; for at that time she is in a very great conflict and agony: partly for her departure from the body, and partly for feare of her dreadfull account, vvhich is then to be made; because shee is naturallie loth to depart from the bodie: and she liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Now, when the soule is thus departed out of the flesh, yet there remain two voyages for thee to make with him; the one, to accompany the body vntill it be laide in the graue; the other, to follow the soule to her particular iudgmēt, where her cause is presently to be determined. And thou hast to cōsider diligently what shall become of each one of these two parts.

Heb. 9. 27.

7 Of the funerals and burying of the body:
with the filthines and lothſomnes therof,
after it is dead.

CONsider now, in vvhhat a plight
the body is, after the ſoule hath
forſaken it: & vvhath a vvorthy gar-
ment they prouide to vvinde it in;
and what haſte his friends and Exe-
cutors do make to get him quickly
ridde away out of the houſe. Conſi-
der alſo the Funerals, with all the o-
ther circumſtances that are wont to
happen therein: the often ringing
of belles, (to ſhew that ſome one is
to be buried,) the queſtioning in the
ſtreets one of another vvho is dead,
the accompanying of his corpes to
Church, the funerall Sermon, that
is wont to be made in praiſe of him,
vvho (haply) deſerued no ſuch com-
mendation; the ſorrowfull weeping
and mourning of his wife, children,
kinſ-folke, ſeruants and friends for
him; and finally, all the other parti-
culars that are vvont to happen, vn-
till the body be laide and left in the
graue: vvhere it ſhall lie buried, vn-
till it be raiſed againe by the terrible

sound of the Trumpet, at the generall day of iudgement.

And such is the great change and alteration in worldly affaires, that it may so come to passe, as a time may happen, when some building may be made neere vnto thy graue, (be it neuer so gay & sumptuous) and that they may dig for some earth out of the same, to make mortar for a vvall, and so shall thy seely bodie, beeing now changed into earth, become afterwards an earthen vvall; although it be at this present, the most noble body, (and most delicately cherished) of al bodies in the world.

And how many bodies of Kinges and Emperours (trowest thou) haue come already to this promotion?

8 What becommeth of the soule after it is departed from the bodie.

NOW, when thou hast left the body in the graue, go from thence forth-with & follow after the soule, and consider vvhath way it taketh through that newe Region vvhither it goeth: vvhath shal euerlastingly become of it for euer and euer; and vvhath

what iudgement it shall haue.

Imagine that thou art nowe present at this iudgement, & that thou seeest all the whole Court of heauen to expect the end of this sentence: Iob. 31. 14.

where the soule shall giue a particular account, and be charged & discharged of all he hath receiued, eue to the value of a pinnes poynt: yea, 2. Cor. 5. 10

and (as our sauiour himselte affirmeth) of euerie idle word. There, an account shall be required of his life, Mat. 12. 36

of his lands and riches, of his household and familie, of the inspirations of Almighty God, of the meanes & Luke 16. 2.

opportunitie he hath had to leade a vertuous and godly life: and aboue all, he shal bee straightly examined, what estimation he hath made of the most precious bloud of our Sauour Christ, and of the vse of his Sacraments. Heb. 10. 29.

And there shall euerie man be iudged (according to the account hee shal make) of the gifts and graces he hath receiued of Almighty God. Rom. 2. 6.
Apo. 22. 12.

The third Treatise, of the consideration
of death : Wherein the former Me-
ditation is declared more
at large.

The conside-
ration of
death, cau-
seth a man to
gouverne and
frame wel his
life.

THE consideration of death, is
very profitable for many purpo-
ses, and especially for three. First, for
the obtaining of true wisdom, that
is, to know howe a man ought to go-
uerne and frame his life : for as the
Philosophers do say, in things that
are ordained to any end, the rule and
measure whereby to direct them, is
to be taken of the same end. And
therefore, when men doe eyther
build, or saile, or do any thing, they
haue alwaies their eye fixed vpon
the end which they pretend : and ac-
cording to the same, doe frame and
direct all the rest of their dooings.
Now, considering that among the
ends and termes of our life, death is
one of them (whether we goe all to
take our rest) hee that wil endeuor
to direct his life in good order, lette
him fixe his eyes vpon this mark, &
according to the same, let him dis-
pose

pose and direct all his affayres. Let him consider how poore and naked he must depart out of this vvorlde: and what a strait indgement he must passe at the houre of his death: and howe he shall lie in his graue all be- troden, and quite forgotten of all men; and according to this end, let him consider how to frame and direct the whole order and course of his life.

By this rule a certaine holie man gouerned and directed his life, that sayd: *Naked came I out of my Mothers wombe, and naked must I retorne againe to my graue.* To vvhath purpose then should I loose my time in purchasing and heaping together landes and riches, seeing nakednesse shall be mine ende?

Iob. 1. 21.

For want of consideration of this our end, do grow all our errors and deceipts. Hereof commeth our presumption, our pride, our couetousnes, our pleasures, our nicenes and delicatenes, and the vaine Castles & Towers of vvinde, which vve builde vpon the sand. For if we would consider in what case we shall bee after a few daies, when we are once lodged

For want of consideration of our death, do grow all our fond errors and deceits.

in that poore seelie cottage of our graue, wee should be more humble and more temperate in our life.

Howe could he possibly haue any sparke of presumption, that vvould consider that he should be there dust and ashes? How could he finde in his hart to make a God of his belly, that would consider that he shall become there wormes meate? Who could euer bee perswaded, to occupy his braine in such lofty and fantastical thoughts and deuises, if he did but consider and weigh, how fraile and weake the foundation is, whereupon all his fond designements are grounded?

Who vvould endanger the losse and destruction of himselfe, (in seeking for riches both by land & sea) if he considered, that at his death he should carry no more vvith him but a poore vvinding sheete? To conclude, al the works of our life would be duly corrected & framed in good order, if we would measure & frame them out by this rule. For this cause the Philosophers saide, *That the life of a VVise-man, was nothing else but one lie a continuall cogitation and thinking*

*The life of a
wise-man, is*

of death: forasmuch as this confide. *a continuall*
 ration teacheth a man, what thing *thinking of*
 is somewhat, and what is nothing, *death.*
 what he ought to follow, and what to
 eschew, according vnto the ende
 whereunto he must certainly ariue.

It is written of those Philosophers
 called Brackmanni, that they were
 so much giuen to thinke vpon their
 ende, that they had their graues al-
 waies open before the gates of their
 houses, to the intent, that both at
 their entrie and going forth by the,
 they might alwaies be mindfull of
 this iourney and passage of death.

Almighty God said vnto the pro- *ler. 18.2.*
 phet Ieremy, that hee shoulde goe
 downe into a house where earth was
 wrought, for that hee vould there
 speake with him. Almighty G O D
 could haue spoken with his Prophet
 in any other place, but hee chose to
 speake with him in that place, to
 giue vs to vnderstand, that the house
 of earth, (which is our graue) is the
 schoole of true wisdom: where
 Almighty G O D is woont to teach
 those that be his. There he teacheth
 them, how great is the vanity of this
 world, there hee sheweth vnto them,
 the

the miserie of our flesh, & the shortnes of this life. And aboue all, there he teacheth the to knowe the selues, which is one of the highest poynts of Philosophie that may be learned.

Wherefore (ô thou man) descend down with thy spirit into this house, and there shalt thou see who thou art, whereof thou art come, where thou shalt rest, & wherein the beautie of thy flesh & glorie of this world doe end. So shalt thou learne to despise all those things, that the world hath in reuerence for want of due knowledge howe to consider them, because the worlde considereth no more, but onely the painted face of Iezabel, that shined very beautifully and gaily at the window.

1.Kin.9.30.

It considereth not the miserable and extreame parts of her, which (after that her body was deuoured with dogges) almightie God would haue to remaine whole, that thereby wee might see, that the world is another manner of thing indeed then it appeareth in outward shew, and that wee should in such wise consider the face of it, as to be mindfull also of the extreame griefes and sorrowes wherein

wherein the glorie of it endeth.

Secondly, this consideration is a great helpe to cause vs to eschew & forsake sinne, according as Ecclesiasticus witnesseth saying; *Remember thy last end, and thou shalt neuer sinne.* It is a great matter not to sinne, and a great remedie also for the same, is for a man to remember that he must die. Eccles. 7. 36

It is reported of a certaine religious man, that beeing sore tempted with the beautie of a woman (whom he had seene abroad in the worlde) & vnderstanding that she was dead, went to the graue where she was buried, and rubbed a napkin in the stinking body of the dead woman; and hee vsed alwayes afterwarde, (whensoeuer the diuel troubled him with any euil thought of her) to take the stinking napkin, and to put it to his nose, and say to himselfe; behold here (thou miserable wretch) the thing thou louest; and behold heere what end the delights and beauties of the world haue. This was a great remedie to ouercome this sin. And the deepe consideration of death, is of no lesse importance then it, as S. Gregory Ioh. Cli.

S. Gregory.

Gregory sayth; *There is nothing that doth so mortifie the appetites of this peruerse flesh, as to consider in what plight the same shall be after it is dead.*

The like storie is reported of another religious man, who hauing his Table readie prouided to go to dinner, to eate somewhat for the refreshing of his weake and vvearie bodie, chaunced sodainely to haue a remembrance of death, which cogitation (euen as though it had bin a Cōstable or other like officer there ready to attach him) put him in such a feare & terror, that it caused him to refraine from his meat. Consider then, how much the remembrance of that dreadfull account that wee must make at the houre of our death is able to worke in the heart of a iust man, seeing it caused this man to abstaine from a thing that is so lawfull and necessary to be done.

Certainely, this is one of the most wonderfull things in all the world that men knowing so assuredly, that at the very houre of their death, a particular account shall be required of them of all their whole life: yet and of euery idle woord, wil (notwithstanding

withstanding) runne headlong with
such facility into sinne.

If a way-fairing man, hauing but
one farthing in his purse, should en-
ter into an Inne, and placing hym-
selfe downe at the Table; should re-
quire of the Host to bring in Partrid-
ges, Capons, Pheasants, and all other
delicates that may bee found in the
house, and should suppe vvith very
great pleasure and cōtentation, ne-
uer remēbring, that (at the last) there
must come a tyme of reckoning;
who would not take this fellow ey-
ther for a iester, or for a verie foole?

Nowe what greater folly or mad-
nes can be deuised, then for men to
giue themselues so loosly to al kinds
of vices, and to sleepe so soundlie in
them: without euer remembring,
that shortly after at their departing
out of their Inne, there shall bee re-
quired of them a very strait and par-
ticular account, of all their dissolute
and wicked life.

Wherefore it is verily to be thought,
that the Deuill laboureth all that he
can, to make vs vtterly to neglect &
forget the remembraunce of our
account, that wee must make at the
verie

*The deuill la-
boureth all
that he can,
to make vs
neglect and
forget the
account we
must make
of all our*

*whole life as
the houre of
our death.*

very houre of our death: because he knoweth full well, what great profit and commodity, would arise vnto vs by the continuall remembrance of the same. For otherwise, how were it possible, that men shoulde forget a thing that is so terrible and fearefull? Yea, such a thing, as they know most assuredlie yvil come and steale vpon them at their owne houses: as we haue but the least doubt or suspicion in the world, of loosing a little worldly riches, or of some other like thing: it maketh vs oftentimes very careful and watchfull, and causeth vs to loose both our sleepe and our health.

Howe happeneth it then, that the remembrance of death, (which as well to the body as to the soule, is the most horrible & dreadfull thing that may come vnto vs) causeth vs not likewise to bee very carefull and vwatchfull, in making prouision before hande for the comming of it. Surely, it seemeth vnto mee a thing very much to be maruailed at, that men should be so careful as they be, in trifles and matters of smal importance, and liue so negligently and without

without all care, in things that are of so great importaunce vnto them, as is their euerlasting saluation or damnation.

Thirdly, this consideration of our death, is a great helpe, not onely to prouoke vs to liue a good life, (as it hath beene said) but besides that, to die well. In things that bee hard and difficult, fore-sight and preparation before hand, is a very great helpe to bring them well to passe. Nowe, so great a leape as is the leape of death, (which reacheth frō this life to the euerlasting life to come) cannot well be leaped, vnlesse we make a great course, and fetch a long race to run the same; No great thing can be well and perfectly done at the first time.

Seeing therefore it is so great a matter to die, & so necessary to die well, it shal be verie expediēt for vs to die oftentimes in our life, that we may die wel at the very time of our death.

The souldiours that be appoynted to fight, do first practise themselues in such feates & exercises, as whereby they may learne in time of peace, what they must do in time of warre.

The horse also that must run at the
Tylt

The consideration of death prouoketh vs not onely to liue a good life, but also to die well.

Tylt, trauerfeth all the ground before, and tryeth all the steps thereof, that at such time as he commeth to make his course, hee be not found new and strange in dooing his feat.

Wherefore, sith we must al neede runne this course, (forsomuch as there is no man aliue but must die, considering also that the way is so obscure and stonie, (as all men know) and the danger so great, that whosoever falleth, shall be tumbled downe headlong into the bottomlesse pitte of hell fire: it shall be requisite, that wee do nowe tread diligently before hand all this way, and consider particularly all the steps & places thereof, one by one, forasmuch as in euery one of them, there is much to bee considered. And let vs not thinke, that it is inough to consider what passeth outwardly about the sicke mans bedde: but let vs endeavour much more to vnderstand, what passeth inwardly in his heart.

*Of the uncertainty of the houre of death:
and what a griefe it is at that time, to de-
part from all things of this
lyfe.*

§. I.

TO beginne nowe euen from the beginning of this conflict, consider, that when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safetie, and suspectest least of the comming thereof: as vve see by experience it is wont to happen vnto many. *The day of our Lord* (saith the Apostle) *shall come like a thiefe, vvhich watcheth alwayes to come at such times, as men are most carelesse and thinke themselves in most safetie; that he may take them vpon a sudden at vn-awares.*

*Death stea-
leth vpon vs
at such a time
as we thinke
least thereof.*

1. Thes. 5. 2

And so vvee see it happeneth most often, that euen at that time, vvhien men doe least thinke to die, & when they are least mindfull of their departure out of this life: yea, when they cast their accouits before hand to make great purchases and build-
dings,

dings, and to sette vpon great enterprises of many daies and yeeres, commeth death suddainly vpon them and disappointeth them of all their vaine hopes and designements; and vtterly ouerthroweth all their fortifications, imaginations and buildings, which they made in the ayre. And so is the saying fulfilled of the holy King.

Esay. 38. 12.

My life (sayth hee) was cut off, like as the weauer cutteth off his thred, while I was yet in the beginning hee cut mee off, from morning to euening thou wilt make an end of me.

The first stroke of death, is the feare of death.

The first stroke wherewith death is wont to strike, is the feare of death. Surely this is a very great anguish vnto him that is in loue with this life: and this forewarning is such a great grieve vnto a man, that oftentimes his carnall friends doe vse to dissemble it, and will not haue the sick man to beleue it, least it should vex and disquiet him. And thus they will doe some-times, though it be to the preiudice and destruction of his miserable soule.

King Saule had a very stout & valiant courage, but after that the shadow of Samuell appeared vnto him,

and

and had told him that he should die
in the battaile, adding moreouer
these wordes, *To morrow, both thou and
thy sonnes shall be with me:* the feare and
terror (which he conceiued at these
sayings) was so great, that at that
erie instant he lost all his force and
courage, & fell down to the ground
as a dead man.

Now, what great griefe will it bee
to a mā that is in loue with this life,
when such like newes shall bee signi-
fied vnto him? For immediatly vpon
this denunciation, there shall bee
represented vnto him, his departure
and perpetual banishment frō this
world, and from all things that be in
the same. Then shall he see, that his
houre is now come, & that the daw-
ning of that dreadful day appeareth
now at his house: wherein hee shall
depart from all things that hee hath
loved in this life. His body shall die
but once, but his hart shall die as of-
ten, as he shal remember the losse of
all those things wherunto it beareth
loue and affection: for so much as
death shall put the knife betweene
him and them all, and make an e-
uerlasting diuision.

The

*The more we
bee in loue
with worldly
thinges, the
more grieve it
will be vnto
vs, to depart
from them at
the houre of
our death.*

The deeper roote the tooth hath
in the iaw, the greater grieve it cau-
seth at what time it is plucked out.
Now the heart of a wicked man, be-
ing so fast rooted in the loue of the
thinges of this life, it cannot be, but
that it must needes bee a verie great
grieve vnto him, when hee seeth the
houre is now come, vvherein he must
depart from them all. At that time,
those thinges whereunto he beareth
most affection, shall wound his heart
most grieuousslie: and that thing
vvhich vvas wont to be a comfort to
him in his trouble, shall be the a most
cruel torment in vexing him.

S. Augustine declareth, that at
what time he had determined to se-
parate himselfe from the world, and
from all the pleasures and delights
thereof, it seemed vnto him, that
they all represented theselues liuely
vnto him, and said; *What? wilt thou
leave vs for euer? and wilt thou neuer
haue anie more to doe with vs?* Consi-
der nowe then with thy selfe, vvhether
a grieve it vwill be to a carnall heart,
whē those thinges that hee hath most
loued, doe represent themselues at
that houre vnto him; and when hee
seeth

teeth that he shall bee spoyled of the
all, in such wise that he shal be en-
forced to say : Now shall this world
haue no more to doe with me, ney-
ther this ayre, nor this Sunne, nor
this Element.

Now shall I haue no longer con-
uersation and comfort of my chil-
ren, my wife, my house, my lands,
my goods, my pleasures & delights:
of all things I am now left naked and
bare, now will death spoyle mee of
them all, now is mine olde age at an
end, now is the number of my dayes
fulfilled, nowe shall I die vnto al ma-
ner of things, and they all vnto me;
therefore (O thou vworld) I bidde
thee farewell; yea, my landes, my
goods, my riches, I bidde you fare-
well; my friends, my acquaintance,
my kinf-folke, I bidde you farewell;
my louing vvife, & my deere yong
children, I bidde you all farewell;
for now (alas) shall we neuer see one
another any more in this mortall
lfe.

Of the separation or parting of the soule
from the body at the houre of death:
and of the horror and loth som-
nes of our graue.

§. II.

THere is yet another separation af-
ter this more terrible and dread-
full than this is: to wit, between the
soule and the body, which haue kept
companie so long time together, &
haue beene such heartie friends. The
diuel hath spoyled the holy man Iob
of al maner of things, saue onely
his life; and it seemed vnto him, that
(in comparison of the spoyle therof)
all the rest were of none account, &
therefore he sayd: *Skinne for Skinne*
and al that a man hath, will bee giue for
his life. This is the thing that natur-
ly is most loued, & the separation
whereof causeth much griefe.

If the separation of one way-fa-
ring man from another, when they
haue trauailed in iourney together
any time, do cause such griefe & so-
litarines: what a greefe shall it be
when

Iob.2.4.

when two such entire friendes and companions as the soule & the body haue been, are separated the one from the other, vvhich haue trauailed together from their Mothers wombe, vntill that verie houre, and haue had so many knots and bondes of friendship betweene them? what a griefe will it be, when the spirite shall say vnto the flesh: I must now remaine all alone without thee, and the flesh shall likewise make answer to the spirite saying: and in vvhat case then shall I be without thee, seeing al the being I haue I receiued of thee?

After this, it commeth naturally to a mans minde, to thinke vvhat shall become of his bodie, when his soule is departed out of it, and in thinking hereuppon, he seeth that the best hap his body may haue, can be no better then to be laide in a little graue of earth. The basenesse of which condition, maketh him to be (as it were) astonied; for considering on the one side what great estimation he hath made of his body in times past, and seeing on the other side, what a base and vile place that

H

is

is wherein it must now be layd : hee cannot but wonder exceedingly at it. He considereth and wayeth with himselfe, that the lodging which they will prepare for him in the earth, shall be strait and narrow, that it shall bee also obscure and darke, stinking and full of wormes, maggots, bones, and dead mens skulles, and (withal) so horrible, that it shall be very yrksome to them that bee aliue, onely to looke vpon it.

And when hee seeth that this body, which he was wont to make so much of, his belly, which hee esteemed for his God, his mouth, for whose delights the land & sea could scarcely serue, & his flesh, for which gold and silke was wont to bee wouen with great curiositie, and a solemne bed prepared to lay it in, must now be layde in such a filthy & miserable dunghil, where it shal be troden vpon, and eatē with foule wormes and maggots, and within few dayes become as vgly a forme, as a dead caryon that lyeth in the fields; insomuch that the way-faring man will stoppe his nose, and runne away in great haste, to auoyd the stinking fauor

it; when (I say) hee considereth all this, and seeth that in steade of his soft bed, he must lie there, vpon the hard ground, in steade of his precious and gorgeous apparell, he must haue there but only a seely poore winding sheete, and in steade of his sweete odoriferous perfumes and Muskes, filthy rottennes and horrible stench, and in steade of his multitude of delicate dishes & waiting seruingmen, hee must haue there such an infinite number of crawling wormes, and filthy maggots feeding vpon him: hee cannot chuse (if hee haue any sence or iudgement remaining in him) but meruaile to see into howe base a condition such a noble creature is now come, and to consider with whom hee must nowe keepe company there, euen fellowe and fellow like, who in his life time had no fellow nor equall.

It is not the part of Wise-men to wonder at thinges, for the customeable seeing of thinges euery day, taketh away from them (be they neuer so great) al admiration and wonder. And yet al this notwithstanding, the great Wise-man wondered at this

H 2 misery,

Eccles.3

misery, though it be a matter whereof we haue daily experience, when hee saide: *If man and beast doe die both after one sort, what auaieth it mee that I haue trauailed so much in seeking for wisdom?*

If it were so, that the body (in this separation) should end in something that were of any price or profite, it would be some kind of comfort vnto vs, but this is a thing to bee wondered at, that so excellent a creature shall end in the most dishonorable and loathsome thing in the world.

Iob.14.7.8

This is that great misery, whereat the holie man Iob wondered (and surely not without good cause) when he said; *The tree after it is cut, hath hope to reuiue and spring againe, and if the roots of it doe rot in the ground, and the stocke be dead in the earth, yet with the fresheesse of water it springeth againe, and bringeth forth leaues as if it were newly planted: but man after hee is once dead, withered and consumed, what is become of him.*

Great (vndoubtedly) was the tribute, that was laide vpon the children of Adam for sinne: and the euerlasting Iudge vnderstoode verie

well

wellvwhat penance hee gaue vnto
man, when he saide: *Thou art dust, and* Gene.3.19
into dust thou shalt returne againe.

*Of the great feare and doubt the soule
bath at the houre of death, what shall
happen vnto it after it is de-
parted from the
bodie.*

§. III.

Howbeit, this is not the greatest
cause of feare, that a man hath at
the houre of his death; but there is
yet one far greater, and that is when
the soule casteth her eyes further,
and beginneth to thinke vppon the
laungers of the world to come, and
imagineth what shall become of her
hereafter.

For this is nowe (as it were) to
depart from the hauen mouth, & to
lunch into the maine sea; vvhether
one other thing is to bee leene on
what side soeuer yee looke, but one
the heaven and the water: vvhich is
not to be an occasiō of great feare
in such as are but new sea-men. For
when a man cōsidereth that eterni-

Eccles. 11. 3

tie of worlds, which followeth after death: and vwithall casteth hys eye into that new and strange Region, vvhich was neuer knowne nor tra- uailed by anie man aliue, vvhether he must nowe beginne to take his iour- ney; when he considereth also the e- uerlasting glory or pain, which there must fall to his lot, and seeth, that vvhersoeuer the tree falleth, there it shal remain for euermore; & know- eth not on which of the two sides he shall fall; vvhether hee considereth (I say) all these things: hee cannot but bee in a very great feare and trouble of mind.

1. Ioh. 3. 20.

And such is the miserable state and condition, of those that haue not repented them, of the lewd and vngodlie life vvhich they haue led, and therefore cannot perswade their hearts & consciences of remission & forgiuenes; nor assure themselves of the loue and fauour of God towards the. And then (no meruaile) though they be vexed with griefe & anguish of soule at that dreadfull houre, and dye doubtfull, or rather despayring of their saluation. For if their own consciences accuse them, and their

hearts condemne them : then haue they iust cause to feare, least almighty God (who is greater then their hearts, and knoweth more then themselves) shoulde prouounce the sentence of their iust condemnation.

But as for those that are in Christ Iesus, vvhose sinnes are as vtterly remitted, as if they had neuer committed any, and vnto whom the righteousness of Christ is as freely & fully imputed and reckoned, as if themselves had performed and wrought it in their owne persons : there is no condemnation for them to feare, & therefore no cause for them to doubt of their saluation : yea, they are sure that their Redeemer liueth, they knowe that they are translated from death to life, and that vvhether their earthly house shal be dissolued, they haue an eternal building in the heavens.

Rom. 8.1

Iob. 19.25.

1 Ioh. 3. 14.

2. Cor. 5. 1.

Right happy therefore and blessed are they (as David speaketh) whose inrighteousnes is forgiven, & whose sinne is couered, and happy are they to whome the Lord imputeth no sin. Happy art thou Manasses, that after thy so many abominations & wicked

Psal. 32. 1.

2. Chro. 36.

Luke 16. 22.

kednes: obtainedst grace to become repentant. And happye Lazarus, who from thy beggery & loathsome sores, vvert carried by Angels into Abrahams bosome. And happie thou theefe, who yppon thy true repentance, vnfayned fayth, and hearty prayer, from the Crosse whereon thou hangedst, wert the same day receiued into Paradise.

Luke 23. 43

But ô the misery of those sinfull men, that either dispaire or distrust of Gods endlesse mercy, and cannot perswade themselues, to bee of the number of those that are to bee saued. Tenne thousand times vnhappye Cain, that thoughtest thy sinnes to be more then could be pardoned.

Gen. 4. 13.

Math. 27. 5.

And thou vnhappye Iudas, that (notwithstanding thy desperate repentance for thy damnable sinnes) becamest thine owne executioner, and from the honourable dignitie of Apostleship, went to thine owne place of euerlasting perdition.

Acts 1. 25.

And although the case of al the wicked be not so desperate as theirs was: yet inasmuch as they cannot assure their hearts of Gods mercie, they haue good cause to feare his iustice,

justice, and cannot chuse but be in great anguish and perplexitie, when they consider, y^e shortlie their soule shall bee separated from the bodie, and yet they know not vwhat shal become of the same for euer.

We read that when Benadad king of Syria was sick, he vvas in so great anguish and grieve of mind, for that he knew not whether hee should die of that sicknes or not; that hee sent the General of his Armie, vvith forie Camels loden with treasure, vnto the Prophet Elizeus, requesting him (with vvordes of great humility) to bid him out of that perplexity he was in, and to put him out of all doubt, whether hee should recouer of that sicknesse or not. Nowe if the loue of so short a life as this is, bee able to cause a man to bee in such a great care and pensiuenes: how great care will a wise-man take, vvhen he perceiueth himselfe to be in such a case: as that he may truly say, that within two houres he shal haue one of these two lots: to wit, eyther life euerlasting, or death euerlasting? And yet he knoweth not certainly, whither of these two lots shal come vnto him.

H. 5. What:

What martyrdome may be compared to such a painfull anguish and griefe, as this is? How careful should euery one be, to rid himselfe of this feare and perplexitie, and how desirous to bee freed frō that doubtfulnesse and danger? Put the case now that a King were taken prisoner among the Turkes, & vwhen his Embassadours shoulde come to raunsome him, the Turkes would propounde, that the matter should bee determined by casting of lots, and that if he happened to haue a good lot, he should be raunsomed, and go home with his Embassadours to his kingdome; but if contrariwise, that then immediatly he shold be thrown into a hot fire for a furnace, which were there prepared burning & flaming before him. Tell me (I pray thee) at the time when they shold be casting these lots, & putting their hand into the vessel to take them out, and all the world in great expectation, waiting what should be the end thereof, & the king himselfe standing there present, beholding the doubtful hap that must bee allotted vnto him; in what a dolefull case thinkest thou would

would he then bee? how troubled?
how fearefull? how quaking and
trembling? and how ready to pro-
mise and vowe vnto Almighty God
all he could possibly do, to be quite
rid out of that terrible anguish?

Now, vvhat is al this (bee it neuer
so great) but as it vv ere a shadowe, if
it be cōpared vvith this danger that
we speake of? Howe farre greater is
the kingdome that vve seeke? howe
far greater is the fierie fornace that
vve do feare? how farre more gree-
uous is the perplexity & doubtful-
nes of this matter, thē of the other?
For on the one side, the Angels shal
be there expecting for vs, to carrie
vs to the kingdome of heauen: & on
the other side, the diuelles, to cast vs
into the horrible fornace of hel fire:
and the vngodly man knoweth not
vvwhether of these two lots shall hap-
pen vnto him, vvwhich shall be deter-
mined either the one vvay or the o-
ther, vvithin the space of one houre
after his death.

Consider therefore in vvhat a
heauy plight thy heart shal be at this
last instant, howe fearefull? howe
humble, how abased before the face

of him, who onely can deliuer thee out of this danger? Howe carefull shouldest thou bee to ease thy conscience of this anguish & torment? and how diligent, to procure vnto thy selfe that ioy and peace of conscience vvhich they enioy, that can perswade themselves of Gods loue and fauour towards them in Christ Iesus?

Acts 24.16.

2.Tim.4.

7.8.

Howe shouldest thou studie and striue, to assure thy soule of her vndoubted saluation; and to make thine election sure? as the Apostle speaketh. How shouldest thou endeavour (with S. Paul) to haue alway a cleere conscience toward God and men, that when the time of thy dissolution approacheth, thou maist say with the same Apostle; *I haue fought a good fight, and haue finished my course, I haue kept the faith: henceforth therefore there is layd up for mee the crowne of righteousness, which the Lord (that righteous Iudge) shall giue mee at that day: and not to me only, but vnto all them also that loue and looke for his appearing.*

¶ Of the particular account wee must
make to Almighty G O D at the houre of
our death: whereby wee come to vn-
derstand all the errors and blind-
nesse of our whole life
past:

S. IIII.

After this anguish, there followv-
eth yet another as great as it,
(namely, in such persons as haue ly-
ued a lewd and dissolute life) which
is, to come so late to thinke vpo the
account they haue then foorth-with
to make, of all the disorders and of-
fences of their former life. O howe
wonderfully shal the wicked be co-
founde at that time, whe the griefe
of their paine shall cause them to o-
pen their eyes, which heretofore the
delight and pleasure of sin had clo-
sed vp: insomuch as they shall then
cleerely perceiue, what false Gods
those were which they haue serued,
& how deceitfull those riches were,
which they haue so greatly gaped
after, and how by following that way
vvhereby they thought to haue
found

At the houre
of death it is
a greese to a
sick man, if he
haue liued li-
cenciously,
that he thin-
keth so late
vpon his ac-
count.

found rest) they find in conclusion their vtter ruine and destruction.

2.Kin.6.19 The seruants of the King of Syria, came to apprehend the Prophet Elizeus, and vwhen Almighty God had strooken them all blinde, by meanes of the praier of the prophet: the Prophet sayd vnto them; *Come goe with mee, and I will shewe you him whome yee seek.* And when hee had thus sayd, he carried them with him vnto Samaria, and brought them into the Market-place of the Cittie, in the mids of all their enemies: and then made his prayer againe, and sayde, *O Lorde, open the eyes of these miserable men, that they may see where they are.*

Now tell me (I pray thee) when those men opened their eyes & sawe whither they were come, (beleeuing certainly before, that they went to find the partie they sought for) how amased and ashamed were they, whe they sawe how fouly they vvere de- ceiued? Novv, vvhat thing (in the world) could make a more liuely resemblance of the proces and de- ceits of our life?

Wee dooe all walke heere in this vvorld,

worlde, by the vway of our appetites and desires: some seeke after golde, others do purchase lands, others do make great buildings, others seeke for pleasures & delights, others for offices and dignities, & each one is fully perswaded, that hee taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of death, and the danger of our account discouereth the vanitie of our hopes: then finding our selues to bee in arrerages for our account, we shal cleerly perceiue, how fouly wee haue beene deceiued; and we shall see, that by following y way, vwhereby vve thought to haue found quietnes and rest, vve find our perdition.

O vwhat miserable men are wee? howe blindlie doe we nowe wander vp and downe in the worlde? What eyes shall we then haue? howe shall our iudgment be then altered? how farre different shal it be from that it vvas before? Then shall we plainlie see, how all the things of this worlde are miserable, her goods false, her waies crooked, her hopes vaine, her promises lying, her pleasures bitter, her

her glory short and vaine.

Then shall we perceiue (although too late) how hir riches were thorns and her delightes poyson. To bee short, then shall we see, how our eies haue been closed vp, and that we neuer knew whither wee went: and (at the end of our iourney) we shall find our selues in the streets of Samaria, and in the snare of the iudgement of Almighty God; and compassed about with al our enemies, to wit, the diuels and our sinnes.

O howe shall the wicked men be confounded at that houre? and how fouly shall they see the selues beguiled? how truly may euery one of the say at that time: O miserable wretch that I am, vvhath other commoditie haue I now by all my pleasures past, but onely that I haue prouoked at this dreadful houre, the indignation of the Iudge against me, vvho must giue sentence vpon me? Nowe my pleasures are all dead and gone, and there remaineth of them neither relique nor memory, to comfort mee vvithall: no more then if they had neuer beene, yea, contrariwise, they remain as thornes, that lie pricking

all about my heart, they make my cause doubtfull, they torment my wofull soule now presently: and peradventure shall torment it euerlastingly for euer and euer.

This is the fruite that I haue gathered of my dissolute and vvanton life, and of all my carnall delights. This is the setting of my teeth an edge, that my gluttonies past doe cause mee nowe to haue: my pleasures and delights haue nowe forsaken me, they are quite gone away, and will neuer returne againe; yea, perhaps (in steede of pleasures that continued but a moment) there are prepared for me euerlasting horrible torments in hell fire.

Now, what blindnes can be greater then this? how much better had it beene for me, neuer to haue beene borne, then to haue offended him, of whose helpe and fauour I haue at this present so great neede? How much better had it bin for me, that the earth had opened & swallowed me vp; before I had once thought to offend him? O vnfortunate day, O cursed houre wherein I offended the Lord. Why did I not consider before

fore hande of this dreadfull houre? why was I not sooner mindefull of this terrible iudgement? how vvere mine eyes blinded with so small a glimse? Is this the way that I tooke to be so certaine & sure? is this the end that al the honours of the world come vnto? What? are all those things which I haue so greatly esteemed heretofore, of so little account at this present?

After al this, there followeth also another grief as great as this, which is the feare of the accout which shal then bee required of vs: this is one of the greatest troubles and griefes we shal haue at that time. For besides this, that it is so terrible a matter to enter into iudgement with almighty God, the verie diuels also & fiendes of hell, vvill increase this feare at that houre, vvhich before they were vvoot to extenuate and diminish vnto vs, with the hope and colour of Gods mercie. Then will they put vs in minde of the greatnesse and profoundnes of the iudgements of Almighty God, and of his iustice, which they will then shewe to bee so great, that he pardoned not his owne

one

only sonne for the finnes of others.

If this then be doone in greene wood, what shall be doone (say they) in drie woode?

Luke. 23. 31

Then the vicked manne shall begin to tremble and quake for feare, and say to himselfe; O miserable vvretch that I am, if that bee true vvhich al the scripture reporteth, to vvit, that almightie God wil giue to euery man according to his works,

Rom. 2. 6

1. Cor. 5. 10.

what may I hope to receiue at his hands that haue done so many wicked workes? If the Gospell say, that the tree shal be iudged according to fruite that it yeeldeth, vvhat iudgement may I looke for, that haue

Matth. 3. 10

Matth. 7. 19

brought foorth so manie vicked fruites? If it be true which the Prophet saith, that none shall ascend vp to the hill of God, vnlesse hee haue innocent handes and an vndefiled

Psal. 24. 3. 4

heart: vvhither shall I then go, that haue had such wicked handes and such a filthie heart? If the saying of the Wise-man be true, that vvho- so-uer shutteth his eares, and vvill not

Prou. 23. 9

heare the Law: shall crie and not be heard, vvhat may I looke for, that haue had mine eares shutte against almightie God, and yet haue had them

them so open, to harken after lyes and vanities of the world?

Wherefore (O my omnipotent God) with what face shall I now appeare before thee, and desire thee to giue eare vnto mee: seeing thou hast so often-times called me, and I would giue no eare vnto thee? howe can I request thee to receiue me into thy house: seeing thou hast so oftentimes called at my house, and I haue shut my gates against thee? Howe shall I finde thee nowe at the time of my neede: seeing thou hast had so oftentimes neede of mee, in thy poore and impotent members, and hast not found me? By what title or right may I request thee (now at the end of my iourney) to graunt mee heauen, seeing I haue spent all my life time in the seruice of the diuell thine enemy?

O how iustly maiest thou now say vnto me; Thou hast serued the world and the deuil, get thee therefore vnto them, and let them giue thee thy hyre.

The like aunswere made the Prophet Elizeus, to King Ioram the sonne of Achab, who when hee had spent

and employed all his life in the seruice and worshipping of Idols, and came in the time of his necessity to the Prophet of God, requesting him of helpe and remedy: the holy Prophet answered and sayd; O King Ioram, what hast thou to doe with mee? get thee hence vnto the Prophets of thy Father and Mother, and desire them to helpe thee at this time.

O how many of vs do follow this wicked King, both in our life and death? In our life we serue the world, and at the point of death we call vpon Almighty God. What answer may vve looke to haue at that dreadfull houre, but euen the same that he hath already giuen in the like case, which is, What hast thou to doe with mee, sith thou didst neuer serue vnto me? Get thee hence to thy Counsellors whom thou hast followed, and to thine Idols vvhome thou loued, serued and adored: and make vnto them to giue thee thy helpe for thy seruice.

When ye shall cry (sayth almighty God by his Prophet Esay) let them whom ye haue gathered together, deliuer you: but the winde shall take them all

Whensoever a sinner earnestly repenteth, and conuerteth truly vnto God, he will forgive & receiue him.

But few sicke persons (that haue liued dissolutely) do so, but if they recover their health, they returne ordinarily againe to their former wicked life.

Esay. 57. 13.

all way.

*At the houre
of our death,
we wish that
we had more
time to repent
vs of our sinns.*

At this time the sicke-man beginneth to with, that hee might haue some space to repent him of his former life, and hee thinketh then with himselfe; that if he might obtaine it, O howe would he fast and pray? how would hee relieue the poore? and what great workes of mercy would hee doe? Yea, he would not content himselfe with euery common kinde of repentaunce: but would liue the most straite and austere kinde of life of all men in the worlde. But alas, when hee perceiueth by the increasing of his sickenes, that his request will not be graunted, and calleth to minde, what time, opportunitie and meanes he hath had, to prepare himselfe for this dreadfull houre, & how fondly he hath suffered the same to passe in vaine; hen is he wonderfullie griued and vexed for this losse, and acknowledgeth himselfe to be well worthie of such punishment: for that hee would not bee mindfull before hand of his dreadful account, but omitted to repent him of his sinnes, while he had time and space to doe it.

Ovnto howe many of vs dooth it
happé, to be beguiled after this sort?
spending and consuming the time,
(which Almighty God hath given
vs to bestow in his seruice) in vani-
ties & pleasures, & afterwards when
we stand in most need of it, wee want
it. And so happeneth vnto vs, as it
dooth commonly to the Pages and
seruitours in the Court, who being
allowed a candle to light the selues
to bed, do spend their candle in play
all the night, and afterwards are con-
strained to goe to bed darkling.

*A very apt
similitude.*

*How the Church or faithfull congregation
comforteth and helpeth the sicke persons,
at the time of their departing out of
this life.*

S. V.

NOvv approacheth the sicke per-
son to his last end, & the church
of Christ (as a very louing and pitti-
full mother) beginneth then to help
her childrē with prayers, as also that
holy Sacrament of the Lordes Sup-
per, and withall the meanes she may

*Howe the
Church or
congregation
helpeth the
sicke persons
at the houre
of their death*

els possibly doe.

And because his necessitie is so great (for at that instant it shall be determined what shall become of him for euer) great haste is made to haue the passing bell to be tolled, vwhereby the faithfull people that shall heare the same, may be putte in minde to helpe the sicke man wyth theyr deuout prayers, in this his great peril and danger.

And when they perceiue his sences beginne to faile, his speech to faulter, his eies to sinke, and his feet to die, then the Pastor is called for, to minister some heavenly phisick for the health of his soule, whose bodie they see to be past recouery. Thus doth the godly Preacher beginne to instruct the sicke man in the matter of saluation, and to prepare him for a better life; hee first sheweth him, that the cause of his sicknesse is his sinne and transgressiō, which deserueth to be punished with euerlasting death: he layeth before him the fearful threatnings of God against sin, and the examples of his seuerer animaduersion and punishment of the same; that now it behooueth him to repent

repent him of his wicked life vnfaignedly, and to call vnceffantly for grace and mercy.

And if he perceiue him insufficiently to bee caſt downe with the ſence of his finnes, and the conſideration of Gods iuſtice and vengeance for the ſame; then doth he raiſe him vp with the hope of his mercie, & layeth before him the ſweete and comfortable promiſes of God in Chriſt Ieſus: who by his bitter death and paſſion, hath ſuſtained the puniſhment due to the finnes of men, and by his holy life hath performed that righteouſneſſe which vvas required of them. So that if the ſicke man can but lay holde on Chriſt Ieſus vvith the hand of fayth, if he can beleeuẽ and confeſſe, that the ſonne of God died and roſe againe for him, & for his ſaluation: hee may as fully perſwade and aſſure himſelfe of eternal life, as if he had the fruition thereof already.

But if the ſicke man be deſirous to receiue the Sacrament of Chriſts bleſſed bodie and bloud, as the pledge & earneſt of his redemption and inheritance, purchaſed by the death

death of Christ, and represented by that holy myserie; then doth the Pastor relieue and cheere the sick mans fainting soule, with that diuine and heauenly foode, whereby he is vnited & knit vnto Christ the head, as a member of his mysticall body, and whereby he is ingrafted (as a liuely branch) into that true & liuing vine, which yeeldeth fruit vnto eternall life.

Then (as the sicke man draweth on to his longest home) the Minister, with the rest of those that are present, beginneth to cōmend him in their prayers vnto Almighty God, beseeching him to strengthen & increase his feeble faith, to arme him with patiēce in this extremity, and to grant him a happy passage to the ioyes of heauen. Thus is the sick person relieued and comforted on euerie side with the blessed Sacrament, and deuout prayers of the faithfull, at the time of his passing out of this world, whē (otherwise) he wold be ready to despaire of gods mercie, with the remembrance of all his former dissolute disorders, & wanton pleasures & delights, which

at that time would represent themselves most liuely vnto him.

Into what a narrow strait (trowe ye) should hee be brought, and what an extream anguish & grieve should hee feelee, with the cogitation of his former wicked & licentious life: if the hope of Gods fauour, and the consideration of those inestimable benefits, which hee trusteth to receiue by the meanes of Christ, did not rid him of that doubtfulnesse, and mightily comfort his perplexed conscience?

Of the panges of death, and of the great paine and agony the soule abideth, at her departure out of the bodie.

§. VI.

After this followeth the agonie and panges of death, which is surely the greatest of al the conflicts we haue in this life. Then his friends and executors begin to prouide his winding sheet, and other things for his funerals: then they begin to say to the sick man, that the houre of his

Of the pangs of death.

I 2. depar-

departure out of this world is now come: and therefore they counsell him, to recommend himselfe vnto Almighty God, and to call hartilie vppon him in this last time of hys trouble, who hath promised to heare and helpe all those that call vppon him. Then the sicke man beginneth to heare the wofull cryes, & pitifull lamentatiōs of his poore wife, who (nowe presently) beginneth to feele the discommodities of her new widowhood & solitary life. Then the soule of the sick man is ready to depart from the body, and at the time of her going, euey one of his members is sore grieued and vexed therewith.

Then are the cares of the soule renewed afresh: then is the soule in meruailous great conflict & agony, not so much for her departure, as for feare of the houre of her dreadfull account, approching so neere vnto her: then is the time of trembling and quaking, yea, euen of such as be most stout and couragious.

It is reported of a godlie Father that as hee was passing out of this world, hee beganne to tremble and feare

*A notable
example.*

feare, and was loth to die, howbeit the holy man encouraged himselfe, saying; Goe foorth my soule, goe foorth out of this bodie, whereof shouldest thou be afraid? it is three-score and ten yeeres that thou hast serued Christ, & art thou yet afraide of death? Nowe, if this holie man were afraid of his passing out of this worlde, who had serued Christ so manie yeeres: vwhat shall hee doe, who (peraduenture) hath offended him so many yeeres? Whither shall he goe? whome shall he call vpon? what counsell shall he take? O that men vnderstoode, howe great perplexity and anguish is at this dreadful houre?

Imagine nowe (I beseech thee) in what a dolefull case the heart of the Patriarke Isaac was, when his Father held him bound hands and feet and laid him vpon the wood to sacrifice him; when he saw his fathers gyltstering sword ouer his head, and vnderneath him the flames of fire burning, and the seruants (that might haue succoured him) staying at the foote of the hill, and hee himselfe bounde hands and feet in such

Gene. 22. 9.

sort, that hee could neyther flie nor defende himselfe : in what plygh (trow ye) was the heart of this blessed young man, when hee sawe himselfe in so narrow a straite?

In what perplexitie the soule of the wicked mā is at the houre of death.

And surely, in far greater perplexitie is the soule of the wicked man at this dreadfull houre: because hee can turne his eyes on no side, where hee shall not see occasions of greater terrour and seare. If hee looke upward, he seeth the terrible sworde of the iustice of Almighty God threatening him: if hee looke downward, hee seeth the graue open, euer gaping & tarrying for him: if he looke within himselfe, hee seeth his owne conscience gnawing & biting him. If he looke about him, there be Angels and devils on both sides of him watching and expecting the ende of the sentence, whether of them shall haue the pray: if hee looke backward, he seeth his dolefull wife, his little young children, his poore seruants, his kins-folke, his friends, his companions, his acquaintance, his houses, his lands and the goods of this life, to remaine all behinde and are not able to succour him in this

this his great distresse: forasmuch as he must depart all alone out of this life, and they all must remaine still heere.

To conclude, if (after all this) he take a view of himselfe, and consider what hee is inwardly : hee shall bee wonderfully amazed and afraid, to see himselfe in such a dangerous and terrible state, insomuch, as (if it were possible) hee would flye away euen from himselfe.

Now (alas) to depart from the bodye is a thing intollerable, to continue stil therein, is a thing impossible: and to deferre his departure any longer, will not be granted.

All the time past seemeth vnto him but as a blast of winde, and that that is to come, appeareth (as it is in deede) infinite. Now what shall the miserable soule do, being thus compassed and enuironed about with so many straits? O how fond and blind are the sonnes of Adam, that will not prouide in time for this terrible passage?

¶ *Of the funerals and burying of the body,
with the filthines and lothsomnes
thereof, after it is
dead.*

*Of the fune-
rals and bu-
rying of the
body, with
the lothsom-
nes thereof.*

S. VII.

Last of all, vwhen this great con-
flict is ended, the soule is vio-
lently taken away from the bodie, &
departeth frō her ancient habitati-
on; the body remaining vtterly
spoyled of all the beautie and qual-
ties it had : nowe lette vs consider,
what lot each one of these two parts
must haue. First, consider in what
case the body is after the soule is de-
parted out of it : what thing is more
esteemed then the body of a Prince
vvhile he is aliue, and vvhath thing is
more contemptible & vile, then the
very same body when it is dead?
Where is then that former princely
maiestie become? where is that roy-
al behauiour and glorious magnifi-
cence? where is that high authority
and soueraigntie? where is that ter-
rour and feare at the beholding of
his presence? where is that capping,
knee-

kneeling and speaking vnto hym
with such reuerence & subiection?
howe quickly is all this gay pompe
utterly ouerthrowne & come to no-
thing, as if it had beene but a meere
dreame, or a play on a stage that is
dispatched in an houre?

Then out of hande the vinding
sheete is prouided & brought forth,
which is the richest Iewell hee may
take with him out of this life : and
this is the greatest recompence, that
the richest man in this worlde shall
haue of all his goods at that houre.

I wish this point were well confide-
red by euerie couetous man, and
by those that make their money
their God: whose blindnes and follie
the Prophet reprehendeth in these
wordes. *Bee not afraide when a man
waxeth rich, and when thou seest the glo-
rie of his house verie much multiplied
and increased : for when hee dyeth, hee
shall not carrie his goods away with him,
neither shall his glorie goe downe with
him.*

*The richest
man in the
world, must
at his death
bee content
onely with a
winding
sheete.*

*Psal. 49. 16:
17.*

Then doe they make a hole in
the earth of seuen or eyght foote
long, (and no longer, though it be
for Alexander the great, whome the
I. 5. whole

*Of the buriall
of the body.*

whole world could not holde) and
vvith that small roome onelie must
his body be content. There they ap-
point him his house for euer, there
he taketh vp his perpetuall lodging,
vntill the last day of generall iudge-
ment, in company with other dead
bodies: there the worms craule out
to giue him his entertainment. To
be short, there they let him down in
a poore white sheete, his face being
couered with a napkin, & his hands
and feete fast bounde, which trulie
needeth not, for hee is then sure e-
nough for breaking out of pryson,
neither shall he bee able to defende
himselſe agaynst anie man. There
the earth receiueth him into her
lappe: there the bones of dead men
kisse and welcome him; there the
dust of his Auncestors embraceth
him, and inuitheth him to that table
and house, which is appointed for
all men liuing.

And the last honor that the world
can do vnto him at that time, is to
cast a little earth vpon him, and to
couer him well there-with, that the
people may not feele his stinking
saueur, and beholde his dishonour

and

and the greatest pleasure, that his very deere and special friends can doe then vnto him, is to honour him with casting a handfull of earth vpon him. And therefore the faythfull people are woont to vse this ceremony towards the dead, that Almighty God may dispose others to doe the same vnto them, when they shall be in the like case.

Now, what greater confession & acknowledging of our miserie can we deuise, then to see how men present before hande, that they may not want after their death so small a benefite as this is? O greedie couetousnes of the liuing, and great poverty of the dead, why should a man desire & gape after so many things for this present life, being so short as it is, seeing so little wil content him at the houre of his death?

Then the Graue-maker taketh the spade and pyke-axe in his hand, and beginneth to tumble downe bones vpon bones, and to tread down the earth very hard vppon him, inso-much that the fairest face in all the worlde, the best trimmed and most charily kept from wind and Sunne, shall

shall lie there, and be stamped vpon by the rude Graue-maker, who will not sticke to lay him on the face, & rappe him on the skull, yea, and to batter downe his eies & nose flatte to his face, that they may lye vuell and euen with the earth.

And the fine dapper Gentleman, who (whiles he liued) might in no wise abide the wind to blowe vpon him, no, not so much as a little haire or mote to fall vpon his garments, but in all haste it must be brushed off with great curiositie, heere they lay and hurle vpon him a dunghill of filthines and dirt. And that sweete minion Gentlewoman also, that was woont (forsooth) to goe perfumed with Amber, and other odoriferous smelles: must bee contented heere to lie couered all ouer wyth earth, and foule crawling wormes and maggots.

This is the end of all the gay braueries, and of all the pompe & glory of the world. In this plight doe all his friendes now leaue him, lying in y^e strait lodging, in that earth of obliuion, and in that darke prison, where he shall remaine accompanied

panied with perpetuall solitarines
vntill the generall day of iudgemēt.
O world, what is become of thy glo-
ry? ô ye my houses, lands, & riches,
where is your power? ô my wife, my
children, my friends, & kins-folkes,
where haue you now left me? Hovve
happeneth it that ye my old friends
and companions do so quickly for-
sake mee, and leaue me heere in the
earth thus solitarie alone? Howe
chaunceth it that the wheele of my
so great prosperitie and felicity, is so
quickly ouerturned and defaced?

They that sawe Queene Iezabell,
when she was (by the iust iudgement
of God) eaten with dogs, when they
saw that there remained nothing els
of her beauty, but onely her skull,
and the extreame parts of her feete
and handes, those (I say) that had
knowne her before in so great flou-
rishing and royal estate, & saw her at
that time in such a miserable plight,
wondering at that so great alteratiō
and change, demaunded and sayd,
Hecine est illa Iezabell? Is this that Ie-
zabell? And as many as passed by
that way, and beheld her thus eaten
with dogges: repeated the same ex-

2.Kin.9.35.

2.Kin.9.37.

clama-

clamation, maruailing at so great a change, and sayd; *Is this that Iezabell?* Is this that great Queene, Ladie of Israel? Is this shee that was so mighty? shee that vsurped and seased the landes and goods of her subiects, by sheading of their blood? Is death able to bring the mighty and puissant Princeesse, to such a base and miserable calamitie?

Now therefore my deere brother, go downe (I pray thee) with thy spirit, into the graues and sepulchers of such Princes & great personages, as thou hast either heard of or knowne in this worlde, and consider, what a horrible & deformed forme of their bodies is there to bee seene, & thou shalt see, that thou hast good cause to make the like exclamation, and to vse the same words & say. *Is this that Iezabell?* is this that amiable face, which I knew so faire & liuely? are these those eyes that were so cleere and bright to beholde? Is this that pleasant rowling tongue, that talked so elcquently, and made such goodly discourses? Is this that fine and neate body, that was so trimly polished and adorned? Is this the ende

of the maiestie of Princes Scepters
and royall crownes? Is this the ende
of the glory of the worlde? O howe
oftentimes, saith a wise man, hath it
beene my chance, to enter into the
Sepulchers of some deade bodies,
where wondring, or rather beeing
greatly astonied at the sight that I
saw, I fixed mine eyes aduisedlie vp-
on the shape of the deade corpes, I
set the bones in order, I ioyned the
hands together, and set the lyps in
their proper places, and spake thus
secretly to my selfe.

Behold these feete, that haue tra-
uailed such crooked paths & waies,
these hands also that haue commit-
ted so many wicked acts, these eyes
that haue beheld so manie vanities,
this mouth, that hath eaten and de-
voured so many delicate and super-
fluous meates; behold this skull of
his heade, that hath built so manie
vaine castles & Towers in the ayre,
this dust and filthy skinne, for whose
pleasure and delight hee hath com-
mitted so many finnes and wicked-
nes, and for which cause, the soule
of this body doth and shal(perhaps)
suffer euerlasting horrible torments
in

in hell fire.

This done, I departed out of the place, wholly astonied and amazed, and meeting with certaine persons both men and women, young and olde; I behelde them likewise, and considered, that both they and I, should shortly appeare in the like vgly forme, and seeme as vile and lothsome to behold, as those dead bodies are now presently. Wherefore what a fonde and wicked wretch am I, to liue in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, for my building of such sumptuous houses: seeing I shall shortly bee heere so poore and naked? To what end are my gay braueries, and gorgeous ornamentes in my apparell and furniture of houshoulde stuffe, seeing I shall shortly bee heere so filthy and lothsome to beholde? To what ende are my delicate dishes, my sugred sawces and daintie fare, seeing I shall shortly be heere meate for the wormes and maggots of the earth?

What becommeth of the soule after it is departed out of the body, and of the dreadfull iudgement and sentence, that shal be giuen vpon it at that time.

§. VIII.

Statutum est hominibus semel mori, post hoc autem iudicium. Hebr. 9, verse 27. Note, that there be two
Omne verbum otiosum quod loquuti fuerint homines, reddent rationem de eo in die Iudicii. Matth. 12, verse 36. iudgements, one is at the houre of euery mans

death, which is called the particular iudgement: & the other is at doomes day, which shall bee the vniuersall iudgement of all mankind together.
 Et vs now leaue the body lying thus buried in the graue, and let us see, what way the soule taketh through that new world, which is (as it were) another Hemisphere, where is a newe heauen, a newe earth, another kind of life, and another manner of vnderstanding and knowledge.
 The soule then (after it is departed out of the body) entreth into this newe Region, where those that bee

S. Bernard.

be lyuing neuer entred, a place full of feare and terrour, and of the shadowes of death. But nowe, what shal this new stranger doe in this so strâge a couñtry, vnlesse he haue the gard and defence of Angels for this time? O my soule faith S. Bernard, what a terrible day shal that be, whe thou shalt enter (al alone) into that vnknowne region, where those hellish monsters that are so horrible & vgly to behold, shall encounter and assault thee in the way? Who will then take thy part? who will then defend thee? who will then deliuer thee from those ramping Lions, which being raging mad for hunger, doe lye there in waite to deuoure thee?

*At the houre
of death, the
soule must
render a par-
ticular ac-
count vnto
Almightie*

Vndoubtedly this is a very fearefull way: but the iudgement that shal then so solemnely be giuen, is farre more terrible. Who is able to declare how strait the decision of this particular iudgement shall be? how righteous the iudge? howe busie and solicitous the diuels our accusers? how few intercessors on our side? what a particular examination shal then be made of euerie poynt of our account? & what a long proces shall

shalbe drawne of all our whole life? God, of all
and as our Sauour affirmeth, *Wee things, and*
must then render an account of euerie idle then it shall
word. *Mat. 12. 36.* Wherefore, If the iust be iudged,
man, as S. Peter saith, shall hardly be sa- what shal be-
ued, where shall the sinners and wicked come of it for
men shew them-selues? *1. Pet. 4. 18.* It is euermore, &
a thing very worthy to bee noted, this is termed
that whereas a man would think, that her particu-
those things y wee haue most loued, lar iudgemēt.
and for which wee haue taken most
paines, should most helpe vs in this
great distresse; it falleth out quite
contrary, for they shal not onely not
helpe vs, but also be an occasion at
that time, of more paine and griefe
vnto vs. The thing that Absolon
loued & esteemed aboue all things,
was his goodly haire of his head, &
that very hayre Almighty God or-
dained by his iust iudgement, to be
the cause of his death.

2. Sa. 14. 26.

2. Sam. 18. 9

Now, the very same iudgement is
prepared for all wicked persons at
that houre, that those things that e-
uery man most loued in this life, and
for which he committed most hay-
nous offences against Almighty
God, the very same thinges shall
make his account more dreadfull, &
be

*The thinges
that we loue
most in this
life shal make
our account
more doubt-
full.*

and be greater grieve vnto vs at the houre of our death.

Pfal. 130.3

be occasion of greater tormēt vnto him. There shall our children whom vve haue sought to enrich (whether it were by right or wrong) accuse vs. There shall the naughtie harlot, (for whose wanton loue we haue broken the lawes and commandementes of Almighty God,) pleade against vs. There shall our landes, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) be our hang-man, & torment vs most cruelly. Then shall Almighty God giue iudgement vpon al the gods of Egypt, according to the matter in such sort, y^e those very thinges wherein we haue put all our glorie: shall at that time be the cause of our ruine. Nowe, if the seueritie of the dreadful sentence of almighty God, be aunswerable to our sinnes: alas, vvho shall bee able to abide it? An auncient holie Father was wont to say, that of three things he liued continually in great feare. The first was, when his soule should depart out of his bodie; The second, when it shold be presented before the iudgement seate of Almighty God; The thirde, whē the sentence of his cause shold be

be giuen and pronounced. But now
(which is most terrible of all) what if
Almighty God shall giue this most
terrible sentence against thee, that
thou shalt bee damned for euer, to
the horrible tormentes of hell fire,
there to continue infinit milliōs of
yeeres, and world without ende; in
what a terrible strait shalt thou then
be? what sorrowe, what griefe, what
anguish shalt thou then feele? A-
gain, what triumphes and ioies will
the Deuils thine enemies make at
that time?

Then shall that sentence of y^e Pro-
phet be fulfilled, saying: *All thine ene-* Lam. 2. 16.
mies shall open their mouthes vppon thee,
they shall laugh thee to scorne, and gnash
their teeth at thee, and say, we will deuoure
him. This is the day we haue so long looked
for, we haue found him, we haue espied him.
But thou o sweete Iesus, illuminate
the eyes of my soule (I beseech thee)
that I sleepe not in death, that mine enemy
may neuer say, I haue preuailed against
him, Amen. Psal. 13. 3. 4

Meditation for Thursday Morning.

Of the Generall day of Iudgement.

¶ This day (after due preparation) thou hast to meditate vpon the day of the general iudgement: that by meanes of this consideration, those two principall effects may be stirred up in thy soule, to wit, the feare of God, and the abhorring of sinne.

1. Of the dreadfulness and terror of the generall Iudgement.

Consider first, what a terrible day that shall bee, in which the causes of al the children of Adam shall be thoroughly examined, the proces of all our liues diligentlie perused, and a generall definitiue sentence giuen, what shall become of vs all for euermore. That day shall comprise in it, al the daies of all ages & times, both present, past, and to come: for vpon that day, the world shall render an account

account of all these times. And then
 that Almighty God poure out the
 anger and indignation, which hee
 hath gathered together in all ages.
 How violently shall the maine flood
 of Gods wrath & indignation break
 out at that day : which containeth
 in it so many floods of anger and
 wrath, as there haue bin sinnes com-
 mitted since the beginning of the
 world vntil that day? & therefore the
 Prophet hadde good cause to saye, *Soph. 5. 15.*
That day shall bee a day of anger, a daye
of calamitie and miserie : a day of obscuri-
tie and darkenesse : a day of cloudes and
tempestuous stormes : a day of the trumpet
and alarum against the strong Citties, and
against the high Towers.

2. *Of the dreadfull signes that shall goe*
before the generall day of
iudgement.

Secondly consider, vvhhat fearefull
 and terrible signes shall go before
 this daye : for (as our sauiour saith)
 before the comming of this daye,
There shall be signes in the Sonne, in the *Luke 21. 25*
Moone, and in the Starres, and in all
creatures, both of heauen and earth.
 For they shall all haue (as it were) a
 certain

certaine feeling and vnderstanding of their ende, before they come to their end indeede : and shall tremble and quake, and beginne to fall before they fall indeede.

Luke 21.26.

But as for men, they shall (sayth hee) goe vp and downe dry and withered, in great anguish and feare of death, hearing the terrible roarings of the sea, and seeing the great outrageous stormes and tempestes that shall then bee stirring; and by those dreadful signes they shal coniecture, what great calamities and miseries are threatned to the world.

And in this wise shall they goe wholly amazed and astonied, their faces pale and wanne, their hearts dead before death come, and as persons cōdemned before the sentence be giuen. For they shall measure the perils and dangers to come, by the great feare and terrour they be presently in : and euery one shall bee thoroughly occupied with his owne affaires, that none shall thinke of others, no, not so much as the Father of the Sonne, or the Sonne of the Father : no man shall haue doo for any other man, because

man shall bee sufficient for himselfe alone.

The Sibilles doo affirme, that at that time the beastes shall goe bel-
lowing and roaring through the
fieldes and Citties, & that the trees
shall sweate blood, and that the Sea
shall cast vppe the fishes on the dry
ground: but if this seeme incredi-
ble to any man, let him cōsider, that
there is much more spoken in the
Gospel. For it is a greater matter for
men to be dried vp, then for the sea
to be dried vp: and it is a greater
matter that the vertues of the hea-
uens should be mooued, then that
all creatures in the earth should be
alterd. Luke. 21. 26

*Of the comming of the flood of fire be-
fore the Iudge: and of the dreadfull sound
of the trumpet at the general
iudgement.*

Hirdly consider, that vniuersall
flood of fire that shall come be-
fore the Iudge, and that dreadfull
sunde of the trumpet, which the
archangell shall blow, to summon
and call all the generations of the
K world,

world, to assemble together in one place, and to be present at their generall and vniuersall iudgement.

Nahum. i.

3, 4, 5, 6.

And aboue all this consider, with what a dreadfull maiestie the Iudge shall come, whose comming is described by the Prophet Nahum in these wordes. *Our Lord shall come like a tempest and furious whirle-winde, and the cloudes are the dust of his feete. Hee shall take indignation against the sea, and it shall waxe drie, and all the Riuer of the earth shall be dried vp. The hill Basan and Carmelus shall be withered, and the flowre of the Mount Libanus shall fade and fall away. The Mountaines shall quake before him, and the hils shall melt. The earth shall tremble at his presence, and the world, and al the inhabitants thereof, who shall stand before the face of his indignation? who shall abide the fiercenesse of his furie? His wrath shall bee poured out like a fire, and the verie rocks shall become dust before him.*

4 Of the straite account that shall then be required of euery man.

After this consider, what a strait account shall there be required of euery

every man. Verelie (sayth Iob) no man Iob. 9. 2. 3
can be iustificed, if he be compared with al-
mightie God, and if he contend with him in
iudgement: of a thousand things that he shal
charge him withal, he shal not be able to an-
swere vnto one.

Now then, what shall euerie wic-
ked person thinke at that time, when
Almighty God shall enter with him
into this examination, & shall there
(within hys owne conscience) say
thus vnto him. Come hither thou
wicked and naughty man, what hast
thou seene in me, that thou shouldst
thus despise me, and goe to mine e-
nemies side? I haue raised thee from
the dust of the earth, & created thee
after mine own Image and likenes:
I haue giuen thee vertue & strength
wher-with thou mightst haue obtai-
ned my glorie; but thou (despying
the benefits and commaundements
of life which I haue giuen thee:)
wouldest rather followe the lyes of
the Deceiuer, then the wholesome
counsell of thy Lord and Creator.

To deliuer thee from thys foule
fall, I went downe from heauen into
earth, where I suffered the greatest
paynes, tormentes and reproches,

*How almighty
God shall
then accuse
the wicked
within their
own conscience*

that euer were suffered in the world.
 For thee haue I fasted, for thee haue
 I trauailed from place to place, for
 thee haue I watched, laboured and
 sweat drops of bloud: for thee haue
 I suffered persecutions, scourgings,
 blasphemies, reproches, buffetings,
 dishonours, tormentes, and euen
 death it selfe vpon the Crosse.

To be short, for thee I was borne
 in much pouerty, for thee I liued in
 great paine, for thee I died with in-
 tollerable tormentes and griefe. Wit-
 nes hereof are these woundes, both
 in my handes and feete, which are
 here to be seene in my body. Witnes
 hereof are heauen and earth, before
 whom I suffered. Witnes heereof are
 the Sunne and Moone, vvhich were
 eclipsed at the same houre.

Now what hast thou done with
 thys thy soule, vvhich I (with the
 shedding of mine owne bloud) pur-
 chased to bee mine? In vvhose ser-
 uice hast thou imployed that which
 I bought so deerely? O foolish, wic-
 ked, & adulterous generation; why
 wouldest thou rather serue thy ene-
 mie with paine, then me thy Crea-
 tor and Redeemer with ioy? Be ye

astounded

astonied (O yee heauens) at thys
strange case, and let your gates fall
downe at the strangenes hereof. For

two abominations bath my people com-

Iere.2.12

mitted. They haue forsaken mee that

am the Fountaine of liuely water, &

refused me for another Barrabas. I

called you very oftentimes, and yee

would not aunswere me, I knocked

at your gates, & ye wold not awake.

I stretched out my handes on the

Crosse, and yee would not beholde

them. Yee haue despised my coun-

sels, with al my promises and threat-

nings, Wherefore, speake yee now

(O ye Angels) bee you Iudges be-

tweene me and my Vineyard, what

could I haue done more for it then

I haue done?

Now what aunswere can the wic-

ked make here-vnto? Such as bee

coffers at holy and diuine thinges,

such as bee mockers of vertue, such

as be despisers of simplicity, such as

make more account of the lawes &

statutes of the worlde, then of the

lawes of Almighty G O D, such as

haue beene deafe to heare the cal-

lings of God, vnsensible to vnder-

stand his inspirations, rebellious a-

*Let the wic-
ked provide
what answere
to make here-
vnto, nowe
whiles they
haue time in
this world.*

gainst his commandements, obdurate and vnthankfull for all his chastisements and benefits: vwhat can they say? what aunswere can those persons make, that haue lyued in such sort, as if they had believed that there were no God? And such as haue made none account of any other law, but onely howe to procure their owne worldly interest & commoditie.

Esay. 10. 3

What wil ye do (sayth the Prophet Esay) in the day of the visitation and calamity, that shall come vpon you from a farre vnto whom wil ye flie for succor and helpe? What shal the glory and aboundance of your lands & riches at that time auaille you: but that ye may be caried away prisoners into hell, & there fall among the dead?

5 Of the terrible sentenec that the Iudge shall then giue against the wicked.

After al this consider, the terrible sentence which the Iudge shall thunder out against the wicked, and that dreadfull saying, which shall make the eares of all that shall heare it,

it, to glow and tingle. His lippes, (saith Esay 30.27. the Prophet Esay) are ful of indignation, and his tongue is like a consuming fire.

What fire shall burne so hotte as these woordes? Depart from mee yee cursed into euerlasting fire. This is the

Math. 25.41

most terrible saying that can bee sayd to a creature : for by this departure and separation is vnder-

stood the paine which the Diuines call *Penam damni*, that is, the losse of all losses ; which is a vniuersall

spoyle of al things, and a depriuation of the cheefest goodnesse, to wit,

of Almightye God, in whom al good things dooe consist. Nowe whither

shal those cursed wicked persons go (ô Lord) that shall depart from thee? In what Hauen shall they arrive? vwhat Maister shal they serue?

Iere. 17.

Whosocuer they bee that shal depart from thee, shal bee written in earth, because they haue forsaken the vaine and spring of the water of life, which is Almightye God.

The greatest punishment that the Romanes vsed to put a Citizen vnto, for certaine grieuous offences, was to banish him out of the noble Cittie of Rome, and to confine him.

K 4 into

into some Iland apart, among some barbarous Nation. Now, if it were thought so great a punishment to be banished out of the Citie of Rome, what a punishment shall this bee, to be banished out of the companie of Almighty God, and of all his elect? Yea, and to bee banished for euer and euer into the companie of Satan, and of those Barbarous hell-houndes?

Mat. 25. 41.

Depart from mee (sayth Christ) ye cursed, as if he should say, I haue inuited you with my blessings, and ye would not come, now therefore take ye my curse to your despite. The wicked man (sayth the Prophet) loved malediction, and it came vppon him, and he refused the blessing (that Almighty G O D offered vnto him) and therefore it shall bee kept farre enough from him.

Mat. 11. 14.

Our sauour Christ cursed the Figge tree, and immediatly not onely the leaues, but euen also the body and roots of the tree withered away, so as it neuer brought forth fruite any more. In like manner shall those miserable damned persons be accursed, and vtterly depriued of all hope of

of saluation, and of all fruit & comfort for euermore.

But whither doost thou send them O Lord? *unto euermore* fire? O what a bed is this for delicate and dainty persons? Which of you (saith the Prophet) is able to dwell in the burning fire? which of you is able to dwell in the euermore flames? What greater curse and malediction can there be then this? what calamity, what sentence, what aduersity may be compared with the only shadow of this? This is that terrible and fearefull fire, which the Prophet Esay setteth foorth in these wordes.

Esay. 33. 14.

The streames thereof shall be turned into melting pitch it shal not be quenched night nor day: the smoake of it shall go up for euermore: it shal be desolate fro generation to generation, no mā shal euer passe through it.

Esay. 34. 9.
10.

The fourth Treatise, of the generall day of iudgement: wherein the former meditation is declared more
at large.

THE effectes vndoubtedlie are very great, which the feare of God.

Eccolus. 1. 13

Eccclus. 25.

10. 11. 12.

The feare of
God is the be-
ginning of the
loue of God.

worketh in the soule. *Who so feareth*
God, saith Ecclesiasticus, it shall goe
well with him at his last ende, and on the
daie of his death hee shall be blessed. And
in another place he saith. How great
is that man that hath attained unto wis-
dome and knowledge: but bee he neuer so
great, he is no greater then he that feareth
God: for the feare of the Lord hath placed
his seate aboue all things. Blessed is that
man to whom it is giuen to feare the Lord.
He that hath this feare, with whom shal we
compare him? for the feare of God is the
beginning of his loue.

All these be the wordes of Ec-
clesiasticus, whereby it appeareth
plainlie, that the feare of God is the
beginning of all goodnesse, (thence it is the beginning of his
loue) and it is not onely the begin-
ning, but also the key and perswas-
ion of all good thinges: as S. Ber-
nard witnesseth, saying, I know this
for a most certaine truth, that there is no-
thing of so great force and efficacie, to keepe
vs in the grace and fauour of God, as to liue
at al times in the feare of him, & to eschew
alwaies al maner of proud and presumptu-
ous thoughts.

S. Bernard.

Now

Now to obtaine this so precious a Jewel, it auaieth very much, to occupy our mind in the consideration and continual remembrance of the iudgement of Almighty God; and aboue al other things, in the consideration of that supreme and final general iudgement, that shal be giuen in the end of the world.

The consideration and continual remembrance of the iudgement of Almighty God, wil helpe vs.

This iudgement is the most dreadful thing of al that the holy Scriptures declare vnto vs, for the things that are there signified vnto vs of this day are so terrible, that were it not that almighty God himself reported them, they would seem altogether incredible. And therfore our Sauour, after he had preached and set out certaine of them to his disciples, the greatnes of them was such, that they seemed to excede the common credulitie and faith of men, in regard wherof, he ended the matter with this affirmation, saying, *Verily* Mat. 13. 30.
verily I say vnto you, that the world shall not end, before al these things bee fulfilled, for heauen and earth shal faile, but my word shal neuer faile.

It is written in the Acts of the Apostles, that when S. Paul preached before:

Act. 24. 26. before the President of Iudea, of the terrible things of this day: the same president beganne to tremble and quake at the words which the Apostle spake; notwithstanding that hee was an Infidell, and had no beleefe at all in this myserie. Whereby it may appeare, what terrible thinges those were, that the Apostle then speake of, sith the onely founde of them was able to cause so great feare and trembling in a man that did not beleeuethem.

Now the Christian that beleueth them, and holdeth them for a matter of fayth: what a liuely sence and feeling should he haue in these things, when he heareth, readeth, or considereth them?

And let no man thinke to excuse himselfe pretending innocencie, & saying that these threatnings are not spoken vnto him, but to vniust and wicked persons. For S. Ierom was a iust man, and yet (for al that) he said, *That so often as hee remembred the day of iudgement, both his heart and his bodie trembled for very feare.*

S. Ierom.

King Dauid. The prophet Dauid also was a iust man, yea, hee was a man according

ding to Gods owne heart: and yet
 (for all this) he had so great feare of
 the account of this day, that hee
 sayd in a certaine Psalm, O Lorde
enter not into iudgement with thy seruant, Psal. 143. 2
for in thy sight no man liuing shall bee iu-
stified.

The holy man Iob likewise was a
 most innocent and iust man, and yet *Holy Iob.*
 (for all that) he liued in such excee-
 ding feare all the dayes of his life,
 that he reporteth thus of himselfe,
 and sayth. *Like as bee that sayleth in*
the middes of a stormie tempest, is in great Iob. 31. 23.
feare, when hee seeth the furious raging
waues comming vppon him: euen so haue I
trembled alwaies before the Maiestie of al-
mightie God, and my feare hath bene so
passing great, that I was not able to abide
the heauie burden thereof.

But aboue all these, the Apostle S. *S. Paul.*
 Paul was a verie iust man, and yet
 (for al that) hee sayde thus of him-
 selfe. *I feele no remorse of conscience* 1. Cor. 4. 4
of any thing I haue doone amisse, and
yet I count not my selfe safe and secure, for
as much as the Lorde is hee that shall bee
my iudge.

As if he had sayd in expresse words:
 Many times it may happen, that (in
 our

our owne sight) wee finde our selues to be without blemish in our works) and yet (in the sight of Almighty God) we be farre otherwise, for that which lyeth hidden from the eyes of men, is not hidden from the eyes of Almighty God.

Vnto a rude and vnskilfull painter, the worke that hee hath drawne seemeth to bee verie perfect: but a cunning and skilful Painter, vwill find many defects worthie to be noted in it, Now, how farre greater defects & imperfections shall the most high goodnesse and wisdom of almighty God find, in a creature so euill inclined as man is? Who (as Iob saith) drinketh sinne and iniquitie as it were water.

Iob. 15. 16.

Againe, if the sword of Almighty God did finde so much to bee pared off in heauen, howe much more shall it finde in earth, which bringeth forth nothing els but brambles and briers? And who is hee that hath all the corners of his soule so pure & cleane but that hee shall haue neede to say with the Prophet, *Ab occultis munda me Domine: Clenſe mee O Lord from my secret finnes.* Wherefore,

Pſal. 19. 12.

Wherefore, behol

behooueth all men, to liue in great feare and dread of this day of iudgment, be their life neuer so iust, seeing the day is so dreadful, our life so faulty, & the Iudge so iust, & aboue all, seeing his iudgements bee so secrete and profounde, that no man knoweth vyhat lot shall fall vnto him. But (as our Saujour saith) two shall be in the field, the one shall bee taken, and the other forsaken. Two in one bed, the one shall bee taken, and the other forsaken. Two grinding in one Mill, the one shall bee taken, and the other forsaken. In vvhich wordes we be giuen to vnderstande, that of such persons, as are al of one me state and manner of life: some shall be caried vp to heauen, & some rowne downe to the bottomlesse pit of hell. Insomuch, as by this and any other places of the holy scriptures it plainly appeareth; that no man can account himselfe secure & safe (by his owne righteousness or merits,) but he must relie wholly vpon the mercy of God in Christ lesus, by vertue of whose death and redemption, the true believer may conceine an assured hope of eternal

Matt. 24. 40

Titus. 3. 5

of

*Of the dreadfulness and terrour of the
generall iudgement, and how
rigorous the day thereof
shall be.*

§. I.

TO consider well of the greatnes
of this iudgement, thou must
first presuppose, y there is no tongue
in the worlde able to expresse y least
part of the troubles that shall be vpon
this daie : And therefore the
Prophet Ioell (beeing desirous to
speak of the greatnes thereof) found
his wits and senses so weake & con-
founded, that hee began to stut and
stammer like a child, and to say, *Al-
a! a! what a daie shall that bee?* The
like manner of speech vied the Pro-
phet Ieremie, when Almighty God
would send him to preach; to signi-
fie that he was an infant, & altoge-
ther vnable to discharge so great an
Embassi, as he was appointed by al-
mighty God to doe. And the same
maner doth the Prophet Ioell vse-
uen at this time, to giue vs to vnder-
stand that there is no tongue in the
world.

Ioel. i. 15

Ierem. i. 6

world, that wil not stut and stammer
like a child, when it shal go about to
signifie what things shall happen vpon
that dreadfull day.

Vpon this day Almighty GOD
will reduce all such filthines as the
wicked haue caused in the worlde,
(through their wicked woorks) to
his first due forme and comlinesse:
and as their filthie and wicked actes
haue beene many and great, euen so
must the purifying of them bee pro-
portionable to the acts committed.
And so shall the worlde bee so much
beautified by the punishment of the
wicked, as it hath beene defiled and
disfigured through their offences.
When a man hath (by reason of some
great fall) put his arme out of ioynt,
the more grieve and paine must hee
afterwardes abide, before it can be
sette in ioynt againe, & brought to
his due proper place. Now whereas
the wicked haue disordred al things
in this world, and sette them out of
ioynt, and wrenched them out of
their naturall places, when that hea-
venly reformer shal come to restore
the world, by punishment of so ma-
ny disorders: howe great shall the
punish-

punishment be, where so many and so great disorders haue beene?

Joel. i. 15
*Why the
 day of iudge-
 ment is cal-
 led the day of
 our Lord.*

This dreadfull day is called not onely the day of Anger, but also the day of our Lord, as the Prophet Joel termeth it. Giuing vs thereby to vnderstand, that al other dayes haue been the daies of men, in which they haue fulfilled their owne willes against the will of God, but this day is called the day of our Lorde, because vppon this day our Lorde will dooe his will against the will of men. Thou dost now sweare, & forswear, and blaspheme; and Almightye God in this meane while holdeth his peace, and sayth nothing vnto it: but be thou well assured, the day shall come, when Almightye GOD will breake off his long silence of so many dayes, and of so many iniuries, & wil answere for his owne honour. So that there bee no more but two dayes in the worlde: the one is the day of our Lord, and the other the day of men.

*There be two
 dayes, the one
 is the day of
 our Lord, the
 other is the
 day of men.*

Man (whiles his day endureth) may do whatsoeuer hee listeth, and Almightye God wil holde his peace, & (as it were) wink at al his doings.

Vpon

Upon this day, the King Sedechias
 may command the Prophet of God
 to be cast into a well, and breade to
 be giuen vnto him by ounces. Hee
 may vse & abuse the Prophet at his
 pleasure, and at all those iniuries al-
 mighty God will hold his peace. But
 after this day there will come ano-
 ther day, and Almighty GOD will
 take King Sedechias & depriue him
 of his kingdome: he will destroy Ie-
 rusalem, and bring King Sedechias
 in fetters before the King of Babilo,
 and there shall all his sons & friends
 be murdered before his face. There
 shall he commaund his eyes (which
 were preserued to see so many misfe-
 ries) to be plucked out of his head:
 which doone, hee shall cause him to
 be carried in fetters to Babilon, and
 confine him into a pryson, there to
 remaine all the daies of his life. So
 that as man hath liberty to doe vp-
 on his day what-soeuer hee listeth,
 without any restraint or impedimēt
 at all: euen so will Almighty God
 haue free liberty to do vpon his day
 what-soeuer hys will and pleasure
 shall be, and no man shall be able to
 let or disturbe him.

2.Chro.18.

26

2.Reg.25.

of

*Of the dreadfull and terrible signes
that shall goe before the day of
the generall iudge-
ment.*

S. II.

Mar. 13, 32.

Finally, If thou desire to vnder-
stande what manner of day this
shall bee, consider what signes shall
goe before it, for by the signes thou
shalt perceiue what the thing shall
bee that is signified. First of al, *when*
that day shall be, no man knoweth, no not
the Angels in heauen, nor yet the sonne
himselfe (to reueale it to any other)
but the Father onely. Howbeit, certain
signes shall goe before it, whereby
men may prognosticate, not onely
of the neerenesse of the day, but also
of the greatnesse and dreadfulnessse
thereof.

Matth. 24. 7

For (as our Sauour saith)
before the comming of this day, there
shall bee great warres and troubles in
the worlde: Nation shall rise against Na-
tion, and Kingdome against kingdome,
and there shall bee great earthquakes in
manie places, and pestilence and fa-

ine, and terrible thinges appearing
in the ayre, and other great signes and
wonders.

And which is more dreadful then
all this, there shall come that great
and horrible persecution, so often-
times mentioned in the holy Scrip-
tures, which shall be executed by the
most cruell persecutor that euer the
Catholique Church hath had: to
wit, by Antichrist, vwho shall im-
pugne the Church of Christ most
maliciously, not only with most cru-
ell wars and horrible torments, but
also with apparant and fained my-
acles. Consider now therefore with
thy selfe, vwhat a terrible time that
of Antichrist shall be, when the god-
ly Martyr shall offer his body to the
tormentor, and the tormented shall
worke miracles before his face.

To conclude, the tribulation of
these daies, as our sauiour saith, shall
bee so great, as the like was neuer
since the beginning of the vvorld,
nor neuer shall bee, insomuch as if
Almighty God of his great mercie,
did not prouide to shorten these
dayes, no flesh should be saued: but
for the Elects sake, the daies of (an-
tichrist

*The horrible
persecution of
the Church
by Antichrist*

Matth. 24.

21.22

christ shall be shortened.

After these signes (as this day of generall iudgement draweth neerer and neerer) there shal appeare other signes more dreadfull then these: the Sun, in the Moone, and in the starres. Of which dreadfull signes the Lorde spake by his Prophet Ezechiell, saying: *I will cause the flames of heauen to bee darkened ouer thee, and I will couer the Sunne with a Clowde, and the Moone shall not shewe forth her light. And I will cause all the lightes of heauen to mourne and lament ouer thee: and I will sende darkenesse ouer the Lande.* Nowe when these great signes and alterations shall appeare in the heauens: what may we looke for vpon earth, which is wholly gouerned by the heauens? Wee see in a common Weale, that when the heades that gouerned it are in any tumult, all the other members and parts thereof, are also in like tumult and vprore, and the whole common weale is tossed and turmoiled with Armes and dissention.

Now, if all this body of the world be gouerned by the vertues and influence of the heauens, in case both

the heauens & his body be altered,
and out of their natural order; in
that ruthfull case then shall all the
members and parts be, that depend
on them? The aire shall be ful of light-
nings, whirle-windes, and blazing
comets, the earth shall be ful of wide
burning cliffes, feareful tremblings
and quakings, & these earthquakes
(as it is thought) shall bee so great
and violent, that they shall be able to
ouerthrow not onely the sumptuous
palaces, high Towres, and strong
castles, but euen the very moun-
taines and Rocks themselues, shall
bee also shaken and ouerwhelmed
by them, and quite remooued out
of their places. But most of al other
elements, the sea shall at that time
be in the greatest rage and fury, and
the waues thereof shall bee so high
and so furious, that it shall seeme
that they vwill vtterly ouerwhelme
the whole earth. Such as dwell by
the Sea-side, shall bee in great dread
and terror, by reason of the great ri-
sing of water, and such as dwell fur-
ther of, shall be wonderfully afraide
of the horrible roring and noises of
it, which shall be so extreamely out-
ragious,

ragious, that they shal be heard many miles off.

Luke. 21. 26 In what a pittiful case then (I pray you) shal men be in these daies? How shall they be astonied, confounded yea, vtterly bereaued of their senses, of their speech, and of their tal of all things? Our Sauour sayeth that at this time the people shall be in great anguish and distresse; and that men shall goe as though they were withered and dried vppe, and had no life in them, by reason of the great feare of those things that shall happen vnto the world.

Then shal they say one to another what meaneth this? what doe these terrible prognostications signifie? what vwill the worlde at the length bring forth, that it now swelleth and rageth in this furious wise? What shal the end bee of all these so great tossings and alteratiōs of al things? Now (after this sort) shall men goe vp and downe sore afraide and dismayde, their hearts sayling them, carrying their armes acrosse, & one of them lookiug pittifully vpon another.

And they shall be in great dreade

and feare, beholding one another to
be so farre changed and disfigured,
that euen that alone were inough to
dismay them, although there were
nothing else to be feared. All occu-
pations and trades of the world shal
then cease euery where : and so shall
in like manner al studie, and desire
of purchasing and gaining. For the
greatnes of the feare shal hold mens
hearts so thorowly occupied, that
they shall not onely forgette these
things, but they shal also forget euen
to eate and drinke, and to doo such
things as are necessary for the main-
tenance and sustentation of theyr
liues. Their chieftest care shal bee,
where to seek out sure & safe places
to defend themselves from Earthquakes,
and from the tempestuous stormes
of the aire, & from the inundations
of the sea. And so men shal goe to
hide themselves in the caues and
cennes of wild beasts, & the wilde
beastes shall seeke likewise to saue
themselves in the lodgings & houses
of men, and so al things shall be tof-
led and turmoyled vp-side downe,
and be full of terror and confusion.

The present calamities shal af-

L

flict

flict them verie sore; but the great feare and dreade of those that are to come, shal vexe them worse, because they know not what the end shall be of such doleful and lamentable beginnings. I want woordes to declare this matter, as it were requisite to be declared, and al that is said, is much lesse then that which shal be indeed. We see (euen nowe by experience,) when any outrageous tempest riseth in the sea, or whe any stormy whirlwinde or Earthquake happeneth vpon the land; how wonderfully men are dismaid, how they tremble and be astonied, and howe both their strength and wits do faile them.

Now then, when the heauen, the earth, the sea, and the aire, shall bee wholly distempered and disordered, when in all regions and elementes in the worlde there shall be peculiar stormes and tempests, when the Sun shal threaten vvith mourning, the Moone vvith bloud, and the starres vvith their fallings; who shal be able to eate? who shal bee able to sleepe? vvho shal be able to take so much as one minute of rest, being compassed on each side with so many outrageous

gious stormes and tempests? O how miserable & vnhappy is the state & condition of the wicked, who are threatned with all these fearefull prognostications?

And contrariwise, howe blessed is the state of the good & godly, vnto whom all these things are fauours, comforts, and good tydings, of the happy prosperity so neere at hande approaching then vnto them? Howe ioifully shall they then sing with the Prophet, *GOD is our refuge and our strength, and therefore wee will not feare, though the whole earth bee tossed and turmoiled, and the Mountaines be remoued, and fall into the bottome of the Sea.* Psal. 45. 1. 2.

Like as you understande (sayth our Sauour) when the Figge-tree, and all other Trees beginne to blossome, and to bring forth their fruite, that then the spring time draweth neere at hande: euen so when yee shall see these things come to passe, then may yee perceiue that the kingdome of GOD is at hande. Then may ye open your eies, and lift up your head, because the daie of your redemption approacheth. Luke. 21. 30. 31.

O how ioifull shall the good and

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ver-

vertuous then bee? howe well shall they thinke all their labours & tra-uailes emploied? And contrariwise, how wofull and sorrowfull shall the wicked be? and howe fore shall they then condemne all the steppes, and waies of their sinful liues? .

*Of the comming of the floud of fire before
the iudgement : of the dreadful sound of
the trumpet : of the ende of the
world : and of the resur-
rection of the
dead.*

S. III.

AFter al these signes, shal the com-
ming of the Iudge approche
neere at hande; before whome there
shall goe an vniuersall floud of fire,
which shall burne and consume to
ashes al the glory of the world. This
fire shall bee to the wicked a begin-
ning of their paine, and to the good
a beginning of their glorie. Then
shall all the glory of the world haue
an end: then shall the mouings of
heauens, the course of the Planets,
and the generation of things cease,
then

then shall the variety of times, with all other things that depende of the heauens, haue an end. And so Saint John writeth in the Apocalips, *That hee saue a mightie Angell clothed with a bright cloude, his face was like the Sunne, he had a Rain-bowe for a crowne on his heade, his feete were like pillars of fire: of the which one hee set on the Sea, and the other vppon the lande. And hee saith, that this Angell lifted vppe his arme to-wardes heauen, and sware by him that li-ueth euerlastingly, world without end, that from thencefoorth there should be no more time.* Reue. 10. 1.

That is to say, that there should be no mouing of the heauens, nor of any other thing that is gonerned by them; and (which is more then all this) there should be no place to repent vs for that we haue don amisse, nor any time or meanes to prouide for the life to come.

After this fire, there shall come (as the Apostle saith) an Archangell with great power and maiestie, and he shall sound a trumpet, 1. Thes. 4. 16. (to wit, a great & terrible voice) whose sound shall bee heard ouer all the parts of the world, and with this

An Archangell with the sound of a trumpet, shall summon al Nations to the generall iudgement.

Trumpet he shall summon all Nations to come to the generall Iudgement.

S. Ierom.

This is that fearefull voyce whereof S. Ierom speaketh, saying: *Whether I eate or drinke, or what soeuer I doe, me seemeth alwaies that I heare that voice sounding in mine eares, which shall say, Arise up all yee that bee deade, and come to iudgement.*

Reu. 20. 13

Who shall appeale from this summons? who shall bee able to auoyde this iudgement? whose heart shall not tremble and quake for feare, at the terrible sound of this voice. This voice shall take from death all her spoiles, & cause her to restore again all that shee hath taken awaie from the world. And so S. Iohn saith, that then *The Sea shall restore the dead bodies which it hath had, and likewise both Death and Hell shall restore all those bodies that they haue.*

Nowe, what a wonderfull sight shall that bee, to see the sea and the earth to bring forth in all parts such variety of bodies, and to see so many huge Armies, and so many sortes and diuersities of Nations and people assembled together? There shall

the Alexanders appeare, there shall the Xerxes and Artaxerxes : there the Darijs, and the Emperours of Rome, and the most mightie Kings and puissant Princes of the worlde, with another manner of habite and behauour, and with other kinde of thoughts, much differing frō those that they had in this life.

To bee short, there shall all the children of Adam meete together, euery one to giue vp an account of his owne life, and to bee iudged according to his workes. *Great difference shall be* Howbeit, *at the day of* although all persons shall rise again at that day, neuer to die any more: *resurrection,* yet shal there bee a great difference *betweene the* betweene bodies & bodies. For the *bodies of the* bodies of the iust shal rise very beau-*iust, and the* tiful, and bright as the Sunne: but *bodies of the* the bodies of the wicked shall rise *wicked.* very blacke and filthie, euen like vnto death it selfe.

Now vvhat a great ioy shall it bee then to the soules of the iust, to see theyr desires now fully accomplished? what a ioy shall it bee to see themselues (after so long a banishment) to be vnited and ioyned euerlastingly in companie, with their

*Of the ioyful
meeting of
the soules &
bodies of the
iust, at the
day of general
iudgement.*

most deere and louing brethrem
with what ioy may the soule say the
vnto the body, ô my body and faith-
full companion, that hast holpen
me to gaine this Crowne, that hast
so oftentimes fasted, watched, and
prayed, that hast suffered with mee
the trauel of pouettie, the crosse of
afflictions, & the contradictions &
reproaches of the world. How often-
times hast thou spared the meate fro
thine owne bellie, to giue it to the
poore? How often hast thou lacked
clothes thy self, to clothe the naked?
how often hast thou renounced and
lost thine own right & title, for that
thou wouldst not breake peace, and
be at dissention with thy neighbor?
wherefore it is meet that thou shouldest
now be partaker of this heauē-
ly treasure, seeing thou hast holpen
me to gaine the same, & it is meete
that thou shouldest be my compani-
on in this my glory, seeing thou hast
bin my companion in all my paines
and labours. Then shal these twoo
faithful friends bee ioyned together
in one subiect, not (as they were in
this life) with contrary appetites &
desires, but with a league of perper-
tual

ual peace & conformity, so as they may sing and say for euer: *Behold what a good and ioyful thing it is for brethren to dwell together in unity.* Psal. 133. 1

But contrariwise, what a heauines and grieve shall it be the to the soule of the damned person, when he shall see his body in an vgly forme, as there it shall be giuen vnto him: to wit, blacke, filthy, stinking, and horrible.

Then shall he say: O cursed body, O beginning and end of my paines and sorrowes: O cause of my damnation. Nowe art thou no more my companion, but mine enemy: nowe art thou no more my helper, but my persecutor: nowe art thou no more my habitation, but the chaine & snare of my destruction. O cursed taste, how deerely doe I pay nowe for thy delicates and delights? O stinking flesh, that hast thus brought mee to these painfull horrible torments, by yeelding to thy lusts and pleasures.

What? alas! is this the bodie, for whose sake I committed so manie sinnes? were these the delightes of this bodie, that caused me vterly to cast awaie my selfe? was it for this

L 5 stinking

stinking muck-hill, that I haue lost
for euer the Kingdome of heauen
was it for this vile & filthy carkasse
that I haue lost for euer the glory of
life euerlasting? O yee infernall Fu-
ries, rise vp now against me, & tear
and rent mee in peeces: for I haue
wel deserued these horrible tormēt
Cursed be the day of my vnfortunat
byrth, seeing my hap must be so mi-
serable, as to suffer euerlasting tor-
ments in the most horrible pit of hel
fire, for so short pleasures and de-
lights.

These, and other more desperate
words, shal the damned soule speake
vnto that body, which shee loued so
exceedingly in this trāsitory world.
But tell me (ô miserable soule) why
dooſt thou now so much abhorre
that thing, which heere-tofore thou
louedst so well? Is not this flesh thy
deerely beloued? Is not this the bel-
ly, which thou madest thy God? is
not this the face, which thou didst
keepe so charily frō wind and sunne?
is not this y visage, which thou did-
dest paint with so many artificial co-
lours? are not these the armes & fin-
gers, which glistered with ringes of
gold,

golde, bracelets and dyamonds? Is not this the bodye, for whose sake search was made both by lande and sea, to furnish a table for it with all delicate and daintie dishes? to haue a fine and soft bed, to procure curious and costly garments? who hath now so altered thy affection? Who hath made thy body to looke nowe so horrible and vgly, which before seemed so faire and amiable?

Thou seest heere nowe (Christian brother) what end the glorie of the world hath, with all the vaine pleasures and delights of the body.

Of the strait account that shall bee required of euerie man, of the comming of the Iudge: of the matter of the iudgement: and of the witnesses and accusers that shall be there against the wicked.

S. IIII.

NOW when all mankind shall be raised againe, & assembled together in one place, expecting the comming of the Iudge, then shall he

Act. 10. 42. he (whom Almighty God hath appointed to bee the iudge ouer the

Note here the two comings of Christ: the first was with great humilitie, & the second shall bee with great maiestie and glorie.

quick & the dead) come down. And like as at his first comming, he came with very great humilitie & meekenes, inuiting men vnto peace, & calling them to repentance: euen so at his second comming, he shall come with verie great maiestie and glory, accompanied with al the powres & principalities of heauen, threatening all those with the furie of his anger, that refused to vse the meekenesse of his mercie.

Esay. 2. 19. At this time the feare and terror of the wicked shall bee so great, That (as the Prophet Esay sayth) they shall

seeke the clifles of stones, and the hollow places of the Rocks, to hide themselves therein: for the great feare they shall haue of the Lorde, and of the glorie of his Maiestie, when he commeth to iudge the world. To conclude, this feare shall bee so great, That (as Saint Iohn sayth) both the heauens and the earth shall flye from the presence of the Iudge, and shall finde no place where to hide themselves.

Reue. 21. 1. Now, o ye heauens, why dooe yee flie away? what haue yee doone? why

At the daye
of generall

are

ye afraide? And if by the hea- iudgement,
s, be vnderstood the blessed spi- euen the bles-
s that are in heauen: ô ye blessed sed spirits
rits, that were created & confir- shal be afraid
d in grace, why doo yee flie away? to see so great
at haue yee done? why are yee a- maiestie and
yd? Vndoubtedly they are not a- indignation
id for any danger that is towards in Christ the
emselues, but they bee afraide to iudge.
hold in the Iudge, such a great
maiestie and indignation, the great-
fle whereof shal bee able to stryke
the heauens with terror & admi-
ration. When the sea is outragi-
s and tempestuous, euen hee that
andeth safe vpon the shore, is in a
nd of feare and admiration.
When the Father goeth like a Ly-
n about his house, in punishing
s bondslaue, his innocent sonne is
so afraide, although he know right
ell that his Fathers rage is not
ent against him, but against the
aue. Now what shall the wicked do
t this time, when euen the iust shall
e so greatly afraid? If the heauens
ie for feare, what shall the earth do?
nd if those that bee wholly spi-
ite dooe tremble and quake: what
shal they do that haue beene whol-
ly

lie flesh?

And if (as the Prophet sayth) *The Mountaines shall melt in this day before the face of Almighty G O D*, what stony hard hearts then haue we, that (for all this) bee nothing at all moued? If the goodly Cedars of Libanus be shaken, what shall become of the tender twigs of the Desart? what shall the seely lambe doe, when the sturdie Ramme doth stoope & tremble; and if the righteous shal scarcely be saued, where shall the sinner and the vngodly appeare?

Then shal the Romaines beholde those hands, which the haue wounded with sharpe nailes, and that side, vvhich they pearced with a speare; then shal the Iewes behold that blessed body, which they procured to be crucified, & let them say if it be not the same, which they reported that his disciples had secretly stolne out of the graue. Thus shall the skarres of these wounds, be a witnesse of the redemption and remedy, which Almighty God sent into the world: thus shall they serue to iustifie the cause of Almighty G O D, and to leaue the wicked voyd of al manner

of

of comfort and excuse, in that they refused the meanes of their redemption.

Then shall both Iewes and Romaines, haue good cause to be ashamed of their out-rage and crueltie: then shall they beginne to strike and beate vpon their breasts, in signe of lamentation: and not onely they, but *All nations of the earth* (sayth our Sauour) *shall then weepe and lament.*

Mat. 24. 30

They shall weepe, and yet the teares at that time wil not serue their turn: for inasmuch as they haue contemned the riches of his mercie, nowe they must abide the rigour of his iustice, and because they despised the sweetnesse of his fauour, now must they feelee the sharpnes of his indignation and fury. They shall bewaile their sins past, their shame present, and the torments that are to come. They shall bewaile their miserable hap, their vnfortunate byrth, and their cursed end.

For these (and many other) causes, they shall weepe and waile verie bitterly, and as persons wholly dismaied and fettered in al parts, and without all manner of comfort and remedie: they

they shall wring their handes, and strike themselues vpon the breastes.

*Our Saviour
Christ the
Iudge shal
make a sepa-
ratio between
the good and
the wicked.*

Mat. 25. 33

Dan. 7. 9.

Then shall the Iudge make a diuision between the euill and the good and place the Goats at his left hand and the sheepe at his right hand. howe happy and blessed shall those persons bee, that shall bee thought worthy to haue a place among those elected Sheepe! O Lorde, I humbly beseech thee, let mee haue tribulation heere in this world: punish mee heere: cut mee in peeces heere: burne me heere, so that I may there bee placed at thy right hand. Then shall the generall iudgement beginne to be solemnized: and the causes of each one shal be throughly scanned and examined: according as the Prophet Daniell wryteth in these wordes; *I stood (sayth hee) attentiuely, and I sawe certaine seates sette in their places, and the auncient of yeres sate downe, whose garment was white as snowe, and the hayre of his beade like the pure wool. The throne wherein he sat, was like flames of fire, and the wheelles thereof like burning fire. And a riuer of raging fire issued and came forth from before him*

Thouſande thouſandes were atten-
to ſerue him, and tenne hundred
ſande thouſandes ſtoode wayting be-
him, &c. I behelde al this in the
of the night, and I ſaw one com-
in the cloudes, who ſeemed to bee
Sonne of man. Hitherto are the
ds of the Prophet Daniel. Where-
o Saint Iohn addeth, and ſayth: I
al the dead (both great and ſmal) ſtan-
before this throne, and there the
es were opened: and another Booke
ed, which is the Booke of life, and
dead were iudged according to the con-
s in thoſe Bookes, according to theyr
ks.

Apo. 20. 12.

Behold heere (deere Chriſtian
other) the meaſure whereby thou
lt be iudged. Behold heere the
e and prices, whereby all things
at thou dooſt ſhall bee valued and
eemed; & not by the fond iudge-
ent of the world, which haue the
ſe and counterfeit waights of Ca-
an in their hands, in whoſe bal-
nce vertue & vice are iudged to be
ſmal weight and account. In theſe
okes are written all our whole
ſe, and that with ſuch care and di-
gence: that a woorde hath no ſoo-
ner

Oſee. 12. 7.

ner passed thy mouth, but it is forth
with noted, and set in his proper re-
gister.

Iob 31.4.

Of what
things we
must giue an
account.

Mat. 12.36

But of what things (trow yee) will
the Iudge require an account of vs
O Lorde (sayth Iob) *thou hast numbered
all the steppes of my life.* Certainly
there shal not be so much as one idle
word, nor one only thought, where
of an account wil not bee required
in that iudgement. Yea, & not onely
of those things that wee either
thinke or do, but also of those that
we leaue vndoone: of such things
meane as we are bound to doe. If
thou say at the day of iudgement,
Lorde I haue not sworne: the Iudge
will aunswere, that thy sonne or thy
seruant hath sworne, whom thy duty
was to haue chastised & corrected.
And we shal giue an account not onely
of our euil workes, but also euery
of our good workes, with what in-
tention, and after what manner we
did them.

Gregory.

Mat. 12.36.

Finally, as Gregorie sayth, *An account shall there bee required of us, of
of euerie paynte and moment of our lyfe,
howe and after what sort wee haue spent
them.* Considering therefore, that
such

Each a straite account shall be required of vs, how happeneth it, that wee can not beleue this as a most certayne truth: doe neuerthelesse lyue with much securitie and negligence as we doe? Wherein doe we put our affiance? where-with-all doe wee persuade and flatter our selues, in the midst of so many dreadfull perils and daungers?

How commeth this to passe, that those persons, that haue most cause to feare this dreafull day: doe least feare it? and those that haue least cause to feare it, doe liue in greatest feare thereof? Holy Iob was a iust man, (for so Almighty God witnes- Iob.2.3
ed of him with his owne mouth,) and yet (for all this) hee lyued in so great feare & dread of his account at the day of iudgement, that hee said: *What shall I doe when Almighty Iob.31.14.
God commeth to iudge? and when hee commeth to question with me, what answer shall I make vnto him?*

Surely, these be wordes that proceede from a very sore afflicted and troubled hart. *What shall I do?* saith hee: as if hee had sayd; One care I haue that troubleth me cōtinually,
one

Iob. 29. 15.

Iob. 27. 6

one naile I carry alwaies fixed in my hart, that will not suffer mee to take any rest. What shall I doe? whither shall I goe? what aunswere shall I make, when almighty God shall enter into iudgement with me? But O holy and blessed man Iob, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou hee that said: *I haue beene a father vnto the poore, an eye vnto the blinde, and feet vnto the lame?* Art not thou hee that saide: *that In all thy life time, thy beard neuer reprooued thee of any wicked deede.* Nowe being a man of so great innocencie, why (O holie Iob) art thou thus afraid?

Truely the cause is, for that this holy man knewe right well, that Almighty God looked not with fleshly eyes, and that he iudged not according to the iudgement of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of almighty God is very abominable. Thou art (O holie Iob) very iust indeede, yea euen for this cause thou art very iust, because thou liuedst in so great feare. This feare of this holy man Iob, my deere brethren,

brethren, condemneth our false security. These wordes of his, overthrow our vaine confidence. For which of vs hath at anie time, (in respect of this care of our dreadful account at the day of iudgment) once refrained from his dinner or supper, or broke his sleepe? Whereas those zealous godly persons, that thinke severe-vpon as they ought to think, be oftentimes loose their sleepe, and their appetite to their meate, yea, and sometimes more then that also.

We reade in the liues of the ancient holie fathers, that when one of those holie men sawe one of his schollers laughing, he reprehended him for it, and said? What? knowing as thou doost, that thou must geeld an account to Almighty God before heauen and earth, art thou yet (notwithstanding) so bold as to laugh? This holy father thought, that that man which looked earnestly for this dreadfull account, could hardly laugh.

Now, as touching accusers & witnesses, there shal not want in this behalfe. For our owne very consciences

Mala. 3. 5

ces shal be witnesses, and cry out against vs : all creatures which we haue abused, shal bee witnesses against vs : and aboue all, the Lord himselfe whom wee haue offended shal be also a witness against vs : as he himselfe hath signified by one of his Prophets, saying: I will bee a witness against Enchaunters, adulterers, periured persons, & against those that seek couils to defeate the labourer of his day wages, and against them that doe euill intreat the widow and Orphan, and oppresse pilgrims and strangers. For they do not fear me, saith the Lord.

*The deuil shal
accuse the
wicked at the
day of iudgement.*

Neither shall there want accusers against the wicked. For the Deuill himselfe shalbe a sufficient accuser who as S. Augustine writeth, shal alleage very exactly before y^e Iudge his right and title, and shall say vnto him; O most iust and righteous Iudge, thou canst not of iustice, but giue sentence & adiudge these wicked traitors to be mine: for so much as they haue been alwaies mine, and haue in all thinges fulfilled my will. Thine they were, (I graunt,) because thou diddest create them, and

make

make them after thy image & likeness, and redeeme them with thy blood. But they haue defaced thy Image, and putte on mine, they haue refused thine obedience, & embraced mine, they haue despised thy commandements, and obserued mine; they haue liued with my spirit; they haue imitated my workes; they haue walked in my steps, and in each thing haue followed my counsels. Consider how much more they haue bene mine then thine, as appeareth herein, that notwithstanding I gaue thee nothing, I promised them nothing, nor laide my shoulders on the Crosse for thee; yet haue they alwaies obeyed my commandements, and not thine. If I commanded them to sweare and forswear, to robbe, and to kill, to commit adulterie, fornication, simonie, and vsurye, and to denie thy holy Name; all this they did willingly and with great facilitie. If I commanded thee to bestow their lands, their goods, their life, and their soule, for poynnt of honour and estimation, which I perswade them in any vvise to maintaine, or for a false delight where-

whereunto I inuited them; they did
forthwith very willingly hazard all
this for my sake. But for thee, that
art their God, their creator, & their
Redeemer, that gauest them their
lands, their goods, their health, and
life, that hast offered vnto them thy
grace, & promised them thy glory
and aboue al this, hast suffered most
cruel death vpon the Crosse for them
they neuer tooke the least paine and
labour in the world. Howe often
times hast thou come to their doores
in great pouertie, nakednes, and full
of sores? And what almes haddest
thou of them but a waywarde answer
swere, and shutting their doores in
a great furie and anger vppon thee
they being the more careful to feed
their hawkes, their dogges, & their
horses, and to clothe their wals with
hangings of tapeffary, silk, and gold
then to relieue, clothe, & help thee.
Wherefore, seeing thou art a most
iust Iudge, and knowest that this
most certainly true, the verie or-
der of iustice requireth, that they
should be now punished for their in-
iuries and contempts doone to
great a maiestic.

¶ Of the terrible sentence that the Iudge
shall then pronounce against
the wicked.

S. V.

NOWE this accusation beeing
found most true, Christ (the
Iudge) will pronounce that terrible
sentence against the wicked, saying:
Depart ye cursed into the everlasting fire, *Mat. 25. 41.*
which is prepared for the diuell and his an-
gels. For I was hungrie, and ye gaue me not
to eate: I was thirstie, and ye gaue mee not
to drinke, &c. And then shall the
good goe to life everlasting, and
the wicked to fire everlasting. Now,
who is able to expresse what an in-
tolerable anguish and grieve it will
be to the damned persons, whe they
shall heare those most terrible words
pronounced against them?

There shall they crie out to the
mountaines, to come and fall vp-
on them, and to the hilles to couer
them: there shall they blaspheme,
and renye, and open their sacrilegi-
ous mouthes, euen against almighty
M God,

God; there shall they continually curse the day of their birth, and their vnhappie state; there shall theyr day wholly ende; there shall their glorie bee finished; there shall their prosperitie bee vtterly extinguished and ouerthrowne; there shall the day of their horrible paines and greefes begin in their bodies, to continue for euer and euer. As Saint Iohn signifieth in his Apocalips, vnder the name of Babilon, in these words.

Apo. 18.

The Kings of the earth shall weepe and wayle ouer themselves, that haue enjoyed the pleasures and delights of Babylon, and haue committed fornication with her, when they shall see the smoake that riseth up from theyr torments, and they shall endeavour to keepe themselves a farre off for feare of them, and saye: VVoe, woe, bee vnto that great Cittie of Babylon, for in one houre is her iudgement come. And the Marchants of the earth shall lament, because nowe there bee none to buye their Marchandize of golde and silver, and precious stones. And they shall lament ouer her, and saye: VVoe, woe be vnto that great Cittie, that was clothed with garments of purple, scarlet, silkes, and veluets, and was couered

ouer

ouer with gold and precious stones, for in
one houre, all this great riches shall perishe
and come to naught.

Wherefore (O deere Christian
bretheren) if this must passe in this
wise, let vs prouide for our selues (I
beseech you) whilst wee haue time
here in this life, & let vs follow the
counsell which hee giueth vs, who
would rather be our Aduocate then
our Iudge, and there is none that
knoweth better what is requisite for
that daie, then he who must be the
Iudge of our cause. Christ then our
Iudge teacheth vs briefely, what we
ought to doe, in these wordes; Take
heede (sayth hee in the Gospell of
Saint Luke, Chapter. 21. ver. 34) that
your hearts bee not burthened with ouer-
much eating and drinking, and with the
cares of this life: and beware that that
suddaine daie come not vpon you at vna-
wares. For it shall come like a snare vpon
all them that dwel vpon the face of all the
earth. And therefore watch and pray at all
times, that yee may bee worthie to bee de-
liuered from al these euils that are to come,
and that ye may appeare before the Sonne of
man.

Christ is our
Aduocate
during the
time we liue
heere: but
after our de-
parture out
of this life,
he is no lon-
ger our Ad-
uocate but
our Iudge.
For then the
time is past,
of dealing a-
ny more by
an aduocate
with almightie
God, be-
cause the
whole pro-
cesse of all
our life, is
already there
come to an
end: & then
we bee to

Now considering this my deere bre-
theren,

haue forth-
with a defi-
nitue sen-
tence thereof,
according to
our works.

1. Cor. II

31.

theren, come (I most hartilie pray
you) and let vs arise, whiles we haue
time, out of this so heauie sleepe,
before that darke night of death fall
vpon vs, and before this dreadfull
day come, whereof the Prophet Ma-
lachie in his thirde Chapter sayth:
Nowe he commeth, and who dare
abide his comming? and who shall
be able to beholde the day thereof?
Vndoubtedly, that man shall bee a-
ble to abide this dreadfull day of
Iudgement, that shall preuent the
Iudge & iudge himselfe before had
according as Saint Paule forewar-
neth and counselleth vs, saying: If
we would iudge our selues, wee should not
be iudged.

Medi-

Meditation for Friday Morning.

Of the paines of hell.

¶ This day (after thou hast duly prepared thy selfe) thou hast to meditate vpon the paines of hell: to the intent, that as well by meanes of this meditation, as by the former, thy soule may be the more confirmed in the feare of God; and abhorring of sinne.

THE paines of hell are to bee conceiued vnder some such corporall formes and similitudes, as the scripture hath taught vs. As for the place of hell, we may imagine it to be (as it were) an obscure and darke Lake vnder the earth, or a passing deepe pit full of fire, or as a horrible and darke Cittie, wholly burning with terrible flames of fire: in vvhich none other noise were to bee heard, but onely the furious raging of hellish tormentors, and ruthful la-

How we must
imagine the
place of hell
to be.

mentations of the damned persons, tormented with continuall weeping and wailing, and gnashing of teeth.

1 Of two principall paynes
in hell

Pœna sensus.

Each part of
the bodies of
damned per-
sons, shall be
tormented
with his pe-
culiar tor-
ment.

Eyes.

Eares.

Nose.

NOW, in this cursed place there bee two principall kindes of paynes; the one (which the Diuines call *Pœnam sensus*) a sensible paine, and the other *Pœnam damni*: the pain of the losse of all losses. As touching the first paine, to wit, the paine of sence, consider, that there shal be no sence, neither within, nor without a man, but that it shal suffer his proper tormēt. For like as the wicked haue offended God with all their members and sences, and haue made armour of them all to serue sin, euen so wil he ordaine, that they al shal there be tormēted, each one of them with his peculiar torment, & pay according to his desert.

There shal the wanton and lecherous eies be tormented, with the terrible vgly sight of deuils; the eares, with the confusion of such horrible cries & lamentations, as shall there be heard; the nose, with the intol-
rable

lerable stench of that filthie & loth-
some place; the taste, with a most
rauenous hunger and thirst; the
touching, & al the members of the
body, with extreame colde and fire;
the imagination shal be tormented,
with conceiuing of the griefes pre-
sent; the memorie, by calling to
minde the pleasures past; and the
vnderstanding, by considering what
benefits are lost, and what miseries
are to come.

Taste.

Touching.

Imagination.

Memorie.

Vnderstand-
ing.

2. Of the torments of the inward
sences, and powers of
the soule.

Finally, there shall all the miseries
and torments (that possibly may
be imagined) bee heaped together
vppon the damned persons. For as
Gregorie sayth: There shal bee colde
intollerable, fire vnquenchable, the worme
of conscience that cannot die: and a most
horrible stench that cannot bee abidden:
there shal be palpable darkenesse, whips of
tormentors, vision of foule fiends and ugly
dinets, confusion of sinnes, and desperation
of al goodnesse.

Gregorie.

Nowe, tell mee (I pray you) if the
least of all these paines that are suf-
fered

fered heere in this world, though it were but for a verie small time, doe seeme notwithstanding so intollerable a thing : what shall it bee to suffer there at one time, all these multitudes of horrible torments, in all the members and senses both inward and outwarde? and that not for the space of one night alone, nor of a thousand nights, but for euer and euer, during infinite worldes. What sence, what woordes, what iudgement is there in the worlde, that is able to conceiue & expresse this matter as it is indeede?

3 *Pœna damni*: to wit, the paine to be deprived for euer of the sight of Almighty God.

Pœna damni,
to witte, the
paine to be
deprived for
euer of the
sight of Al-
mightie God.

AND yet this is not the greatest paine that is there suffered: for there is another paine farre greater (without any comparison) then all these: to wit, the paine which the Diuines terme *Pœna damni*, the paine of losse or deprivation, which is, to bee deprived of the sight of al mightie God, & of his glorious companie for euer and euer. And albeit this paine be cōmon to al the dam-
ned

ned persons: yet shall it bee much more grieuous vnto the, that haue had better meanes and opportunity then others, whereby to enioie this felicitie. As namely, all counterfeit Christians, to whō the Gospell hath bene preached: and especiallie, all naughty Religious or Ecclesiasticall persons, who as they haue had greater meanes & prouocations, to obtaine this euerlasting felicitie; euen so shall they be more vexed & grieved for the losse thereof.

In bel besides the general paynes, there be also particuler paynes, proportionable to the quality of euery sin, not forgiven in this life.

These are the paines that doe generally appertaine to all the damned. But besides these generall paynes, there bee other particular paines, which euery one of the shall also suffer, according to the quality of his sinne. For there shall bee one kinde of paine for the proude man, another for the enuious, one for the couetous, & another for the lecherous; and so in like manner for all

M 5 other

other finnes.

In which punishment, the wisdom and iustice of Almighty God shall wonderfully appeare, in that among such an infinite number of finnes and sinners; hee shall be able to iudge very perfectly all y^e excelsse of each one, and shall measure vnto them (as it were in a ballance) the paines proportionable to their sins.

PROV. 16. 11 As the wise man sayth: *The iudgements of the Lord are by weight and measure.* O what a dolefull thing shall it bee to the wicked, when they shall see, howe Almighty God will then paie them home in the very ioyns?

And what a delight shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allotting paines & torments, among such a great multitude of finnes? There shal the paine be taxed according to the pleasure & delight receiued; and the confusion, according to the presumption and pride; the pouerty, according to the superfluitie and aboundance; the hunger and thirst, according to the gluttony and delicate dainty fare in their life past. And in this wise did
almighty

*The paine in
hell shall be
taxed, according
to the
pleasures and
delights receiued
in this
world.*

almighty God cōmand that naughtie woman to be punished, which is mentioned in the Apocalips, vwho fate vpon the waters of the sea, holding a cuppe in her hande full of poysoned pleasures and delights: against whome was thundered out from heauen, that terrible sentence which sayd, *Looke howe much shee hath extolled her selfe, and inioyed her pleasures and delights: euen so proportionably giue her torments and weiling and lamentation.*

5 *The eternitie of the paines
in hell.*

VNto al these paines & torments, there is added an eternitie or euerlastingnes of suffering them, and this is (as it were) the seale & key of them all, . for all the rest were yet somewhat tollerable, if they might haue some ende, forasmuch as nothing is great that hath an end. But to be tormented with most horrible paines, that haue neither end, nor ease, nor mittigation, nor declination, nor change, nor hope that euer they will finish and haue an ende, neither the paines, nor hee that giueth

ueth them, nor he that suffereth the, but to be (as it were) a perpetual banishment, neuer to be remitted; this is a matter able to make a man besides himselfe, that should consider it deeply, and with good attention.

Of this eternitie, and euerlasting suffering of these pains & torments in hell, commeth that horrible hatred which the damned haue against almighty God, & those blasphemies, which they shall vtter with great despightful rage against him.

For when they shalbe in vtter despaire of his amitie and friendship, when they shal knowe that they shall neuer bee receiued againe into his grace and fauour, and that none of al their most grieuous and horrible torments, shal euer bee diminished or asswaged; againe, when they shall consider, that Almighty God is he that doth thus torment and punish them, and that it is he that fettereth them from aboue, & keepeth them prysoners in that fiery tormenting chaine, they wil be in such an exceeding anger and rage against him, that they wil neuer cease day nor night, blaspheming his holy name.

*The first Treatise of the consideration of
the paines of hell, wherein the former
meditation is declared more
at large.*

THe consideration of the paines *The conside-*
hell is greatly profitable for di- *ration of the*
uers and sundry respects. First, it *paines of hel,*
mooneth vs patiently to beare the *moueth vs to*
afflictions of this life, when we con- *sistaine the*
sider that we are chastened and cor- *afflictions of*
rected here, least wee should be con- *this life.*
demned in the world to come.

And heereof it is, that the Saints *1. COR. II. 32*
of G O D haue cheerefully suffered *Heb. II. 35.*
the crosses and calamities that were
inflicted vppon them, knowing that
they are the way to the kingdome of
heauen; and that the light affliction
which they suffer heere for a time,
causeth vnto them, a farre more
excellent and eternall weyght of
glorie. *2. Cor. 4. 14*

This consideration helpeth vs to
ouercome the temptations of the e-
nemie, when (at the first entry of a-
ny euill thought) we doe soorthwith
call

The consideration of the paines of hell helpeth vs to overcome the temptation of the diuel.

call to minde the horror of these paines. For by this meanes wee doe quench the flame of the delight before it burn, with the remembrance of the horrible flames of hell fire, which shall burne euerlastingly. According hereunto it is written of an ancient father, that beeing (vppon a time) tempted by the enemye of mankinde with an euill thought, he laid his hand vpon certaine burning coales, to try whether he could abide that little heate; and perceiuing that he was not able to abide it, he said vnto himself. What? if I cannot abide this little heate for so short a time: howe shall I be able to abide the horrible fire of hell, which shall endure for euer and euer world without end?

The consideration of the paines of hell, helpeth to stir vp in our hearts the feare of God.

This consideration helpeth also, to prouoke and stirre vp in our harts the feare of GOD, which is the beginning of wisdom, and the originall of charitie; and next (after charitie it selfe) it is the greatest bridle we can haue, to keepe vs from all sinne and wickednesse.

Above al this, this consideration helpeth (very much) to make vs to be

be afraide of sin, confidering what a miserable reward is ordained for it; to wit, death euerlasting. Wherfore it is much to be meruailed at, howe the Christians that doe belecue, and openly confesse this to be true: dare commit any sinne against Almighty God. Two great wonders haue happened in the world in these kinde of things; the one is, that whereas our Sauour hath wrought so many my-
*The confide-
 ration of the
 paines of hell,
 helpeth verie
 much to make
 vs afraid of
 sinne.*

rales, as he did heere among men: there bee yet a number of men that doe not belecue him; the other is, that of such as be Christians, and do beleue him: there be yet (neuerthelesse) so many of them that dare offend him.

Certainly it was a wonderful matter, that when our Sauour (among other wonders) had wrought that great miracle, in raising vp Lazarus from death, when he had been dead for space of foure daies: yet there were many of them, that were there present at the dooing thereof, that would not beleue in him. And it is also wonderfull, that whereas men doe nowe beleue by reason of his preaching, that there is payne and glory

Iohn. 11.
 45. 46.

glory euerlasting: all this beliefe & preaching notwithstanding, there be yet so many christians that dare offende him. It is a wonderfull matter to see, after so great miracles, so great infidelitie: and it is no lesse wonderfull also to see, after so great faith, such corrupt and wicked life. But because this proceedeth rather of the want of consideration, then of the want of faith; it is therefore a profitable exercise, to consider & weigh diligentlie those things y^e our faith telleth vs: to the ende, that by vnderstanding the grieuousnesse of the paines of hel, we may liue more warely, and bee the more afraide to commit any sinne, whereby to deserue such great & euerlasting pains

*Of two kindes of paynes that
are in hell.*

§. I.

AND although the paynes in hell bee innumerable: yet they all in conclusion (as we haue saide) are reduced to two, which are *Pena sensus*, and *Pena damni*: the payne of

offence, and the paine of losse. The paine of sense, is that which tormenteth the senses & bodies of the damned; and the paine of losse, is to be deprivied (for euer) of the sight & companie of Almighty God.

The paine of sense.

The paine of losse.

These two kindes of paines, are answerable to two enormities and disorders that are in sinne; whereof one is the inordinate loue of y creature, and the other is the contempt of the Creator. Now vnto these two enormities, doo answere these two kindes of paines in hell. To the loue and sensual delight which is taken in the creature, dooth answere the paine of sence, that like as the sense hath taken delight against the commandement of Almighty God; euen so with the grieve of the paine, it may make recompence for the enormitie of his offence. And to the contempt of God, doth answere the leasing of God for euermore. For seeing that man dooth first forsake God, reason it is, that he should likewise be forsaken for euer of G O D. And because among these two evils the last, (which is the contempt of God) is without all cōparison greater

ter then the first, therefore the paine of losse, which is answerable to this iniquitie, is without al comparison far greater then the paine of sense.

Of the horrible fire in hel. And to beginne nowc with the paines of the outwarde senses. The

S. Augustine. first paine is the horrible fire in hel, which is of such a great vehement heate and strength, that (as S. Augustine saith) *This fire heere in this worlde (in comparison of it) is as it were but a painted fire.*

This fire shall torment not onely the bodies of the damned, but euen the soules also : and it shall torment them in such sort, that it shall not consume them. Which is so provided, to the intent that the pain may be euerlasting, and continue for euer and euer. The which euerlasting continuance (as S. Augustine saith) is wrought by a speciall miracle: for Almighty God, (who hath giuen to all things their naturall properties) hath giuen this speciall propertie vnto the fire of hell, that it shall in such wise burne and torment, that it shal not consume.

The fire of bell shall burne, and torment, and neuer consume.

Consider then, what an intollerable paine it shal be to the damned,

to be alwaies lying in such an horrible & euerlasting tormenting bed as this is.

And that thou maiest the better cōceiue the same, imagine with thy selfe, what a grievous paine it wold be vnto thee, if thou shouldest bee cast into a great scalding Caldron, when it boileth most feruently & is in greatest heate; or into some hote glowing Ouen, such a one as that was which Nabuchadnezzar caused to be set a fire in Babilon, the flames wherof ascended forty and nine Cubites in height. And heereby shalt thou haue some kind of coniecture and gesse, of that raging hote fire which is in hell. For if the fire heere in this worlde, which as wee haue said is (in comparison of that fire) but as it were a painted fire, yet doth so sore burne & torment; what shall that fire in hell doe, which is a verie liuelie tormenting fire indeede? Me thinketh it were not needful to passe any further in the consideration of the paines of hell; but euen to leaue heere, if a man woulde stay himselfe a litle while in consideration of this point, and make a pause heere, yntill such

Dan. 3

*Of the ex-
treame cold
in hell.*

Iob. 24.

*The Devils
shall torment
the damned
persons, with
appearing un-
to the in most
horrible shapes*

such time as he hath considered this matter, as the thing it self requireth.

Vnto this paine is ioined another directly contrarie vnto it, although no lesse intollerable; that is, an horrible extreme cold, farre exceeding (without comparison) all the colde in this world, which shall bee giuen (as a miserable refreshing) vnto those that burne in that raging fire. And they shall passe (as it is written in Iob) from the snowy waters, vnto the fiery heates: that the re might be no kinde of torments whereof they shold not taste, that would be tasting of euery kinde of wanton pleasure and delight.

And they shall not onely bee tormented with extream fire and cold, but also by the very deuils theselues which shal torment them with most horrible shapes of wilde beastes, and terrible Monsters, wherein they shall appeare vnto them. And they shall (with their most horrible and vglie lookes) torment the adulterous and lecherous eies, & such as haue painted themselues with artificiall colours, to becom the beautiful snares and nets of sathan.

This

This payne of the horrible and
 ugly sight of deuils, is farre greater
 then any man can imagine. For if it
 be euidently knowne vnto vs, that
 some persons haue lost their wittes,
 and that some haue beene also stricken
 starke deade, by meanes of the
 dreadfull sight or imagination of
 carefull things: yea, and that some-
 times the verie suspicion thereof alone,
 hath caused many me to trem-
 ble and quake in such sort, that the
 haire of their heades did stare
 and stand vp an ende: what shall the
 error and feare of that darke Lake
 be, which is full of so many horrible
 endes, and dreadfull hellish Mon-
 sters, as there the damned persons
 shall beholde with their eyes? And
 may the better consider, how ugly
 and horrible the forme of the de-
 ill is, in that Almighty God hym-
 selfe describeth him vnto vs, by such
 terrible shapes in the holie Scrip-
 tures. As in the booke of Iob hee
 saith thus, *Who shall discover the face*
of his garment? and who shall be so hardie
to looke into his mouth? and who shall
open the gates where with his face is con-
cealed? His teeth are terrible round about. His
body

Iob. 41. 4
 5. 6, &c.

bodie is as it were a shield of Steele, couered all ouer with scales, and that so close riveted and ioyned together, that not so much as a little ayre canne pierce through them. His neiſing is like a lightning of fire, and his eyes are glowing redde, like the eye-lids of the morning. Hee caſteth out of his mouth flakes of fire like burning torches; and out of his noſtrils reaketh ſmoke, as it were from a boiling pot. With his breath he is able to ſet coales on fire, and raging flames do iſſue out of his mouth.

Now what a terrible ſight wil this be to the damned perſons in hell, to beholde ſuch an horrible and ugly Monster, as is heere figured vnto vs by theſe ſimilitudes.

The noſe ſhal
be tormented
with an in-
tolerable
ſtench.

Vnto the torment of the eies is added another very terrible paine, ſo a torment of the noſe, to wit, an intolerable ſtench, which ſhall bee there ordained to puniſh carnal & worldly perſons, that vſed ſweete ſauours and perfumes ſuperfluouſlie here in this life.

Eſay. 3. 16

And ſo dooth Almighty GOD threaten by his Prophet Eſay, ſaying; Becauſe the Daughters of Sion are haughty, and walke with ſtretched

ut necks, and with rolling eyes, walking
and minsing as they go, and making a tink-
ing with their feete, because they make o-
lentation of their pompe and riches a-
mong the poore and naked: therefore the
orde wil plucke off their haire from their
eades, with al their prophane attires,
and giue them (in steede of their sweete o-
ours) horrible stench: and in steede of
their gorgious girdle, a rope: and in
steede of their curled haire, a balde scul:
and in steede of their stomacher, a rough
pyre cloath. This is the paine that is
due vnto the odoriferous saouours,
and gay ornaments of worldly men
and women.

That we may the better conceiue
somewhat of this kinde of paine,
consider that terrible kind of tormēt,
which a certaine cruell Tyrant in-
vented to put men to death withall,
he tooke a dead bodie, and caused
it to be layde along vppon him that
was liuing, and binding the dead
body and the liuing body verie fast
together, he let them continue both
tied thus together, vntil such time
that the dead body had killed the li-
uing body, with the filthy stench and
anim that issued from it.

Now

Now if this seeme to thee so horrible a torment, what a torment shal that be (trowest thou) that shal proceede from the stench of all the bodies of the damned, and from that abhominable place, where the wicked shal remaine in a most horrible continuall stench for euermore.

There shal those words of Esay be verified in euerye one of the damned, *Thy pride sinketh downe into bell, & there fell thy dead bodie : the worme is spread vnder thee, & the crawling worme doe couer thee.*

*The eares
shal be tormented with
bearing of
horrible lamentations
and blasphemies.*

And if this paine bee appoynted for the nose, with what paines shal the eares be tormented, wherewith greater sinnes are committed? The eares shal bee tormented with hearing of perpetual horrible cries, clamours, lamentations, and blasphemies, which shal sound in that place. For like as in heauen there shal be none other sound heard, but only continuall Alleluia, and prayses of Almighty God, euen so shal there none other sound bee heard, in this infernal house of tormentors, but only blasphemies, cursings, & banings of Almighty God, and a disordered

ordered horrible melody of infinite
jarring noises, roring, crying, squea-
king, and howling, at the terrible
sound of the hammers, and strokes
of the hellish tormentors, vwherein
shal bee such confusion and varietie
of noyses, such great howlings and
lamentations, among all of that mi-
serable pryson: that all the noyse
that was made at the destruction of
Troy or burning of Rome, was no-
thing in comparison of that, which
shal be heard among the damned in
hell.

And that thou mayst conceiue
somewhat of this horrible paine, i-
magine with thy selfe, that thou
shiddest passe by a very great deepe
valley, that were full of an infinite
number of prysoners, some hurte,
some wounded, and some sicke, and
that they were al crying, roring, and
howling, each one in horrible wise
after this maner, both men and wo-
men, yong, and olde: tel mee (I pray
thee) what wouldest thou thinke of
this so great roring and confusion?
Nowe what may wee thinke of that
most horrible crying and roring in
hell, of such an infinite number of

N dam-

damned persons, which shall do nothing else but crye, rore, blaspheme, and renye Almighty God and his Saints euerlastingly? What Galley is there in the world, so full fraught with runnagates and bond-slaues, as that horrible place of hel is? These are the Mattins which there are sung: this is the miserable chappell of the Prince of darkenesse: these be his Musitions and singing men. Of whose brotherhood and fraternitie shall all slaunders and backbiters be, with al such as haue giuen eare to the lies of the enemie.

*The tongue
and delicate
taste shall be
likewise tor-
mented in hel.*

Luke 16.

Neither shal the tongue and delicate taste faile of their torments in hell. For what a great thirst was that, which the rich glutton (mentioned in the Gospell) suffered among the flames of his torments. What dolefull cries and clamours did hee make to the holie Patriarch Abraham, requestling of him but one onely droppe of water, to coole his tongue that burned so terribly.

*Of the torments of the inward senses,
and powers of the soule.*

§. II.

ALL these paynes of the outwarde senses of the body, are certainlie very grievous: but the paines of the inward senses of the soule; shall bee much more grievous. For those inward senses shall bee more or lesse tormented; according as the sinners haue bin more or lesse negligent in this life, in eschewing the occasions of sins. First of al therefore, the imagination shall there bee tormented, with such a vehement apprehension of those paines; that it shall not bee able to think vpon any thing else, but onely vpon the paines that they suffer. For if we see by experience, that when a grieffe is very intensiue and sharpe: we be not able (though wee woulde) to separate our cogitation from the same, because the grieffe it selfe occupieth the imagination so vehemently, that it cannot think vpon any other thing, but onely vpon that which is the cause of our

The imagination.

griefe. How much more may we assure our selues this to be true in hel, where the griefe and paine is (without all comparison) much more intollerable, then all the griefes and paines of this world? By this meanes therefore, shall the imagination continually quicken & renue the grief, and likewise the griefe, the imagination; and so the torment of the damned person shall be renued and increased on euery side.

These shall be the continuall meditations of them, that woulde not (whyles they lyued) call to minde these paines. So as they that woulde not thinke vpon these paines heere, and so (by thinking vpon them) bridle their affections in this life, shall suffer them there as a punishment for their offences.

The memory. The memorie shall likewise torment the damned persons, whē they shall there cal to remembrance, their old felicity & prosperous state; and withal, the pleasures and delights of the life past, for which they doe thinke abide such horrible tormēts. There shall they plainlie perceiue, how deere they pay for their miserable glutton

gluttony and delicate belly cheeres;
and what a sharpe sauce is ordained
for their daintie sugered morsels,
which seemed before so sweete and
delightfull vnto them.

Among all kindes of aduersities,
one of the greatest is (as a wiseman
sayth) to haue beene once in prosper-
ity, and afterwarde to fall into mi-
sery. Now when the rich and migh-
tie personages of thys transitorie
worlde, doe looke backwarde, and
cal to mind their former prosperity,
and abundance of their liues past:
when they see how (after that abun-
dance) there succeedeth such a great
barrennesse and dearth, that they
shall not haue so much as one onely
drop of cold water giuen vnto the;
when they see all their pleasures tur-
ned into paines, all their delicacies
into miseries, all theyr sweete per-
fumes into lothsome stenches, all
theyr Musicke into lamentation;
what torment can be so great, as the
very remembrance of these thinges
shall be at that time vnto them?

Howbeit, they shall yet haue a far
greater torment, when they shall con-
sider the continuance of their tor-

The pleasures of this life are very short, but the paines of hell are euermor lasting. mer pleasures past, with the countenance of their paynes present when they shall see, howe their pleasures haue endured but a moment whereas their paynes shall endure euermor lasting, world without end.

Nowe, what a terrible grieve and anguish of minde shall that be vnto them, when (by casting their account) they shall perceiue, that all the whole time of their life was but a meere shadow of a dreame, and that for their wanton delights and pleasures, that were so quicklie at an ende, they shall suffer most horrible paines and tormentes, that shall neuer haue an end.

The vnderstanding.

These are the paines that the damned persons shall suffer in the memorie by calling to mind their former prosperitie. But the paines which they shall suffer in their vnderstanding, vwhen they shall consider the euermor lasting glory that they haue lost shall be farre greater. Heereof cometh that VVorme that is alwayes gnawing at their conscience: which (as the holy Scriptures dooth so oftentimes threaten) shall lie daie and night biting & gnawing, & feeding

The worme of conscience.

cont-

continually vpon the bowels of the damned persons. And as the worme breedeth in the Wood; and is alwayes eating the Wood wherein it was bred, euen so this Worme of conscience proceedeth of sinne, and is euermore striuing and setting it selfe against the same sinne, whereof at the first it was ingendered.

This worme of conscience, is a certaine despite and raging repentance, which the damned shall haue for euer and euer, when they shall consider what they haue lost, & what good opportunitie and meanes they haue had in this life not to lose it. This opportunity shall continually be before their eies, and this worme of conscience shalbe alwaies gnawing their bowels, causing them to vse this or the like complaint.

O what an infortunate wretch am I, that had time and opportunity to haue attained that so blessed state, which Saints and Angels doo inioy in the Kingdome of heauen, and would not vse the benefit thereof? Alas, alas, a time there was vwhen this felicitie was offered vnto mee, & I was exhorted and desired to receiue it,

yea, it was frankly giuen vnto mee, and I would not accept it. For the onely acknowledging of my sinnes with sorrow and contrition, they had beene all forgiuen mee: for the onely asking of forgiuenesse of Almighty God, it had beene granted me. For the onely giuing of a cuppe of colde water to the poore, I had had life euerlasting graunted vnto me. And nowe alas (cursed Caytife that I am) I shall fast for euer, nowe alas shall I weepe and waile for euer, and repent mee of that which I haue doone for euer, and all shall be vtterly without any fruit.

O how idle and wickedly hath my time passed away, which shal neuer returne againe? What great benefits receiued I of the worlde, that might allure me to hazard and loose the euerlasting felicitie and blisse of heauen? Although the world should haue giuen me all the rich offices, Mannours, Lord-ships, Kingdomes, pleasures, and delights that it had, although I might haue enjoyed them so many yeares as there be sandes in the Sea: all this were nothing, in comparison of the least paine and torment

torment which I now heere alas doe suffer. And whereas I haue not had the true fruition of any of these things, but onely a little shadowe of a fugitiue vaine pleasure: for this must I now suffer euerlasting horrible torments heere in hell. O vnhappy pleasure; O cursed change; O vnfortunate houre and moment, wherein I thus blinded my selfe; O what a blind buzzard haue I beene, O what a miserable wretch and villanous Caitife am I; O a thousande, yea, a hundred thousand times vnhappy, that haue so fondly deceiued my selfe.

Cursed be he that deceiued mee; cursed be hee that should haue corrected me, and did not. Cursed be my father and mother, that so wantonly brought me vp: cursed be the mylke that I sucked; cursed bee the bread that I did eat, & the life that I haue liued. Cursed bee my byrth and my natiuitie, and cursed bee all creatures, that were any helpes or meanes to bring me to any beeing. O how happy & fortunate are they, that had neuer any beeing, and they that were neuer borne. Happy are

the wombes that neuer conceived,
and happy are the breasts that neuer
gaue sucke.

The damned in hell. shall curse all creatures, that haue beene the cause of their damnation.

After this sort shall the miserable damned wretches curse and ban all creatures, & chiefly them that were the cause of their damnation. The Father and the sonne being fast manickled together, in y^e midst of those great and horrible flames, shal curse one another with most furious rage and despite. Then shall the Father begin to say vnto his sonne, Cursed be thou my sonne, for I to leaue thee wealthy & rich, became an Vsurer, and for vsury am I now heere in hell damned. Then shall the sonne likewise say vnto his father: Cursed be thou my father, for that thou imagining to enrich me, hast bin the cause of my damnation, in that thou diddest leaue me euill gotten lands and goods, and I for the wrongfull keeping of them, and not making due restitution to the right owners, am heere now alas damned euerlastinglie. Aboue all this, howe great shall the paines and torments, of the malicious and euill disposed will of the damned bee? There shall bee in the will

The euill disposition of the will of the damned.

will, a continuall & outrageous malicious enuie, against the glorie of Almighty God and his elect, which shall be euermore biting and gnawing at their entrailes, no lesse then the worme of conscience, whereof we spake before.

Of this paine sayth the Psalme: *The sinner shall see and bee angrie: hee shall gnash with his teeth, and consume. And the desire of the wicked shall perish.*

Psal. 112. 10.

They shal haue also such a great abhorring and hatred against Almighty God, because he detaineth and punisheth them in that place; that like as a madde dogge strooken with a speare, turneth again in great furie to bite and gnaw it; euen so would the damned persons (if they might possibly) teare and rent Almighty God in peeces: because they knowe that it is hee that prickteth them with his terrible speare, and that it is he that striketh & tormenteth them from aboue, with the dreadful sword of his iustice.

The malice and hatred of the damned against Almighty God.

They haue also a great obstinacie in wickednesse: for they are not sorry either because they are wicked, or because

The great obstinacie of the dam-

*ned in their
wickednes.*

because they haue been wicked, but rather they wish that they had been worse. And if they be sorie for their wicked life, it is not for any loue they beare vnto almightie God, but for the loue of themselues, that so they might haue escaped these horrible torments if they had liued otherwise.

*The perpetu-
al desperati-
on of the dam-
ned.*

Besides this, they haue also a perpetual desperation: for that they thinke so euill of Almighty GOD, and of his mercie, that they haue no manner of hope therein, that euer hee can pardon them: and also for that they knowe for certaine, that their most grievous paines and torments shall neuer haue any mitigation or end.

This is the cause of their so horrible blasphemies, and of their despitefull railings against Almighty God. For as they haue no hope in him, so dooe they seeke to be reuenged of him as much as they can with their outragious and malicious rayling tongues.

Of the paine which is termed by the di-
uines *Pæna damni* : that is, the paine
of the losse of Almighty
God.

§. III.

WHO woulde thinke that after all
these paines here before rehear-
sed: there were yet more to bee suf-
fered? And yet (neuerthelesse) it is
certain, that al these paines in com-
parison of that which we haue nowe
to speake of, are as it were nothing.

Consider then what a wonderfull
paine this is like to bee, seeing that
such horrible torments as we haue
before mentioned, may be termed
nothing, if they bee compared wyth
this torment. For al the paines that
we haue hitherto spoken of, apper-
taine (for the most part) to the paine
of the sense. But besides al these,
there is yet another paine called the
paine of losse, (which wee touched
before) the which without all com-
parison, is farre greater then all the
other, as it may well appeare by this
reason. For paine is nothing els, but
onely

*The losse of
Almightie
God is the
greatest losse.*

*Almighty
God is the
center of the
reasonable
soule.*

*S. Chryso-
stome.*

onely a priuation of some good thing that was either had, or in hope to bee had. Nowe the greater this good thing is, the greater is our paine and greefe when wee haue lost it. As it appeareth plainly in the losse of temporall things, the which the greater they are in value, the greater is the grieve that they cause. Now then, considering that almightie God is an infinite good thing, & the greatest of all good thinges, it followeth necessarily, that the wanting of him shal be an infinite miserie, and the greatest of all miseries.

Besids this, Almighty God is the center of the reasonable soule, and the place where it hath his perfect rest. And thereof it commeth, that the separation of the soule from Almighty God, is the most greivous and painefull separation of all that may possibly be deuised. And therefore Saint Chrysostome sayth, *That if a thousande fires of hell were ioined together in one, they shoulde neuer bee so great a paine to the soule, as it is to the soule to bee separated (in this wise) for euer from Almighty God.*

It is not possible for any man to expresse

expresse by wordes, the exceeding greatnes of this grieve. That separation that is wont to happen in time of warre, when the sucking babies are taken fro their mothers breasts, is nothing in comparison of the perpetual diuision & separation, which shall be from the fruition of Almighty God.

And that thou maiest vnderstand some-what heereof, consider what a horrible kinde of death that was, which certain Tyrants caused some of the Martyrs to be put vnto. They caused two toppes or great boughes of two great trees, to bee bowed downe violently to the ground, and at the two endes of them, they commaunded the feete of the holy Martyr that shoulde suffer death to bee bound, this done, they commaunded that the two boughes shoulde suddainly be loosed with al violence, and that when they shoulde recoyle and mount vp againe to their natural places, they should hoysse vp the bodie on high, and so rent and teare it a-sunder in the ayre, each one of the boughes carying with it y^e part of the body, that was bound vnto it.

Now

Nowe if this cruell separation of the partes of a mans body one from another, seeme so great a torment: what a torment thinke yee shall that be, when the soule shall be separated from Almighty God: which is not a part, but the whole of our soule, especiallie seeing the separation and torment must endure, not onely for so smal a time, as whilest the bough of a tree may ascend fro the ground vp on high; but so long as God shall be God, which is for euer and euer world without end.

Of the particular payne of the damned in hel.

§. IIII.

Certaine peculiar paines are also particularlie appointed vnto euerie damned person in hell.

BESIDES all these paines before rehearsed, there be yet diuers and sundry others. For these paines are generall, and common vnto all the damned in hel, but ouer and besides these, there are certain other paines that be particularly & especially appointed and proportioned to euerie damned person, according to the qualitie of his sinne. As the Pro

phet Esay signified, when hee sayde:
Measure shall bee giuen against measure,
 for so hath the Lorde determined in his
 hard heart in the day of his heate. This
 heate signifieth the enkindling and
 furie of the wrath of Almighty
 God.

Esay. 27. 8.

The hard hart signifieth the terri-
 blenes of his sentence, that shall pu-
 nish temporall offences with euerla-
 sting paines. The measure against
 measure, shal be the quantitie and
 proportion of the paine, aunswera-
 ble to the quality of the offence. For
 therein shal the beautie and order of
 Gods iustice wonderfully shew, it
 selfe, when he shal giue to euerie one
 of the damned his desert, according
 to the qualitie of his sinne.

After this sort (as a holy Father
 teacheth) the couetous shal there be pu-
 nished with miserable necessitie; the
 slothful and negligent shall be pric-
 ked with burning hote bodkins and
 needles; the gluttons shal be tormē-
 ted with passing great hunger and
 thirst; the lecherous and licentious
 persons, shal bee wrapped in flames of
 burning brimstone; the enuious shal
 howle and crie like madde dogges,
 with

*Euerie seue-
 ral sin shal
 haue a seuerall
 torment.*

with most inward paines & griefes the proude and presumptuous shall be full of perpetuall shame and confusion: and so in like manner of all the rest.

Wherefore ô ye Idolaters of the world! ô yee louers of honour and promotion! ô ye greedy purchasers and scrapers together of lands & riches! ô ye deuisers of new fashions garments, and of strange meats, pastimes, and delights! ô thou miserable and wicked Cittie of Babylon who will now weepe and bewaile thy case? who will lament againe thy miserable state, with such pittifull

Luk. 19. 42.

*We must not
seeke to enioy
ease and rest
in this life,
but expect
the same in
the life to
come.*

teares as our Sauour did? saying *Si cognouisses & tu, &c. If thou knewest now, &c.* O that thou knewest how dearly these daintie delicate pleasures wil cost thee, & what fierce torments these same Idolles that thou now adorest, wil be there vnto thee. If a man doo eat fruit before it is ripe, it must needs set his teeth on edge. And in like maner, forasmuch as worldly men will now inioy ease and rest before their time, and be banished from their paradise heere in this place of banishment; certainly the day of

come, when theyr dainty morsels
will set their teeth fore an edge.

According as Almighty God hath
threatned by his Prophet, saying:

Whosoever will eat sower grapes before they be ripe, let him bee well assured, that they shall be bitter unto him. Iere. 31. 30

Now that man eateth grapes before they be ripe, that will prevent
the taste before hand heere in this
life, the delights that are to bee enjoyed
in the life to come: who afterwards
shall feele the bitternesse of
that morsell, when by the iust iudgement
of Almighty God he shall be
punished, because hee would be so
loose to enioy rests and delights before
his time.

*Of the eternitie of all these paines
before rehearsed.*

S. V.

NOW if all these paines bee of
themselues so grieuous and so
long great: howe much greater
more grieuous shall they appeare,
unto the greatnes & grieuousnes
of all these paines, we ioine all the
eternitie

eternity & euerlasting continuance of them, and that they shall neuer haue an end?

When tenne thousande yeeres be gone and past, there shall bee added vnto them a hundred thousande yeeres: & after those hundred thousande, there shall succede so manie millions of yeeres as there bee stars in the Skye, and sandes in the Sea: and after all these number of yeeres are past and gone, then shall the damned beginne to suffer afresh, and shall the euerlasting wheele of their most horrible torments, goe continually turning about for euer and euer, world without end.

Esay. 30. 33.

The valley of Tophet (sayth Esay) prepared long since as yesterdaie, it is prepared at the Kinges commandement, and is very deep and large. The nutriment thereof is fire and much wood: & the blast of the Lord (beeing as it were) a running floud of brimstone doth enkindle it. This valley is the bottomlesse pit of hell, prepared as yesterday, (to wit, from the beginning of the world,) for the punishment of the wicked. The nutriment thereof is fire, which burneth

and neuer consumeth. And the matter that preferueth this fire, can neuer possibly end nor consume, or be diminished with anie continuance of time.

And that the damned may bee assured, that this horrible fire shall neuer be quenched: the deuils haue alwaies in charge to blowe it, and to keepe it continually burning, who as they be immortall, so shall they neuer cease, or bee wearie of blowing therein. And though they shold be weary, yet is there the blast of the Almighty and euer-liuing GOD, which shall neuer be wearie. Surely it should be to great purpose, & verie much it were to bee wished, that men had some vnderstanding, of the continuance and eternitie of these most horrible grievous torments, in such sort as they be indeed, or vndoubtedlie this woulde bee a great bridle for our life. And therefore it shall not be from our purpose, if we bring heere some examples of like things, to the intent that thereby wee may haue some vnderstanding thereof.

Consider then with thy selfe, that
so

so horrible kind of torment, that
vsed in some countries, where ma
factors be burned aliue, & the gr
ter their offēces are, the lesse is y
wherewithall they be burned, wh
is doone in this wise, that their t
ment may be the longer prolong

But what is the longest time or
narilie, that the torment of a m
may continue, that is thus execu
by this artificiall crueltie? True
can scarcely cōtinue one whole
turall day. Well then, tell me (I p
thee) if this be so terrible & so ho
ble a kind of torment, that endur
not one whole day, the fire being
so but small; vwhat an exceed
horrible tormēt shal there be in
that shall indure everlastingly, fo
uer and euer, with such an extrea
great and feruent fire as that is?

Is there any man in the worlde
well skilled in the Mathematical
ences, that he can declare by any
monstration, howe farre the one
ceedeth y other? Nowe if a man
escape that torment) would not
to put himselfe to all daungers,
bours and paines, be they neuer
great; what then ought all wee

to escape this most horrible ex-
treme torment of hell fire?

Consider also, what a terrible kind
of torment that was, which Phala-
that cruell tyrant inuented; of
whome it is written, that hee vsed
when he would put men to death, to
cause them to be inclosed within the
belly of a Bull made of mettall, and
then caused a fire to be made vnder-
neath it: and this cruel manner of
punishment he deuised, that the my-
serable man (by the heate of the i-
re) should burne within the same
little and little, and not bee able
to escape nor defend himselfe, nor
use any other remedie; but only to
burne and rore, & tumble and tosse
himselfe within that strait place,
till he were dead.

What heart can heare of this cru-
elty, but that his flesh will tremble
and quake, onely in thinking of it?
Therefore tel me now (ô thou chri-
stian) what is all this, in comparison
of that most grieuous and horrible
torment which we heere treat of,
is onely a meere dreame or sha-
dow. Now if the very imagination,
in thinking of these horrible paines
of

of hell doe make vs afraide : vvhats
shal it be, not to thinke of them one-
ly, but euen to suffer them in verie
deepe?

Certainely it is so horrible a mat-
ter, to suffer paines and torments o-
uerlastingly ; that although there
were but one alone among all the
Children of Adam, that should suf-
fer in hell in this wise : it were e-
nough to make vs all to tremble and
quake. There was but one among
Christs disciples, that should sel his
Maister : and yet when Christ sayd

Mat. 26. 21.

One of you shall betray mee, all began
to be afraid and waxe sad, for that the
matter was of so great importance.
Now the, why do not we much more
tremble and quake, knowing cer-
tainely, that *The number of fooles is*
finite, and that *The way to life eternall*
is narrow and strait :

Eccles. 1. 15

Math. 7. 14.

Esay 5. 14.

that *Hell hath enlarged her mouth*
without any limit, to receiue the mul-
titudes that goe into it. If we bele-
ue not this, where is our fayth? If we
do beleue and confesse it, where is
our iudgement and reason? And
we haue both iudgement & reason,
why doe wee not publish and pre-
ach

this matter in the open streetes and market places: why do we suffer our selues, and such infinite numbers beside, to be carried headlong into that place of perdition? Why doe we not bewaile and lament our former wicked liues, & begin betimes to take a better course, that we may escape those most horrible & euermlasting torments?

How is it, that we can sleepe in the night? How can wee bee quiet in the day? Yea, how happeneth it that wee be not quite out of our wittes, when we do thinke attentiuely, and consider of so strange a perill as this is: being lesse dangers then these haue bene able not onely to fright and distraught men out of their wittes, but also to bereaue them of their senses.

This is the greatest paine that the miserable damned persons haue in hell, to vnderstand that Almighty God and their most grievous torments shall be of one like continuance, and therefore their miseries haue no comfort, because their paine hath no ende. If the damned persons could bee perswaded, that

O

after

*If a Christian
did consider,
the cuerlasting continu-
ance of the
horrible
paines of hell,
it wold make
him looke
better to the
due framing
of his life.*

after a hundred thousande millions of yeares, their paines should haue an end : euen that perswasion alone would be a great comfort vnto the, for then all their torments (albeit it were very long) would yet at the length come to an end: but assured they are, that their paines shal haue no end at all.

S. Gregorie.

For as S. Gregorie sayth, *There the wicked haue death without anie death an end without any ende, and a defect without any defect.* For theyr death alwaies liueth, their end alwaies be ginneth, and their defect neuer faileth. And for this cause the Prophet sayth: *They are in hell as it were sheepe and death feedeth vpon them.*

Psal. 49. 14.

The herbe that is there fedde vpon, is not wholly plucked vp, because the roote is aliue, which is the beginning of life: and this cause the herbe to spring againe, that may still be fed vpon. And therefore the pasture of those fields is immortal, forasmuch as it is alwaies eaten and alwaies reuiueth againe.

Nowe after this sort shall death feede vpon the damned persons as death cannot die, so shall it

uer be filled with this kind of food,
nor euer be wearie in dooing thys
office; neither shall it euer make an
end of deuouring this morsell. For
that death shal euermore haue some
what in them to deuoure, and they
shall euermore minister somewhat
vnto death to be deuoured: so as the
damned in hell shall suffer their most
horrible paines and torments for e-
uer and euer without any end.

Medi-

O 2

Meditation for Saturday Morning.

Of the everlasting glorie and felicitie of the kingdome of heauen.

¶ This day, when thou hast prepared thy selfe beereunto, thou hast to meditate vpon the felicitie of eternal glorie in the kingdome of heauen.

THis consideration is so profitable, that if it were holpen with the light of a lively faith, it were able to make all the bitter paynes and afflictions of this life, to seeme sweet and pleasant vnto vs. For if the love of lands and riches, doe cause the paynes and labours that bee taken for them, to seeme sweete and pleasant; if the love of chylde do cause women to wish for the paynes of child-bearing, what would the love of this most excellent and passing great felicitie do, in comparison whereof, all other felicities

of none account? If it be said of the Patriarch Iacob, that his seue yeres seruice seemed but short vnto him, in respect of the great loue hee bare to Rachell, what would the loue of that infinite beautie worke in our hearts? what would that euerlasting marriage cause vs to doe, if it were considered with the eyes of a liuelie wight? Wherefore, that thou maiest understand somewhat of this felicity, thou hast to consider (among other things) these five points that are in it, to wit; First, the excellencie and greatnes of the place; secondly, the fruition of the companie of those blessed inhabitants there abyding; thirdly, the vision of the Almighty and euer-liuing God; fourthly, the glory of the Saints bodies; & lastlie, the perfect fruitiō of al good things that are there continually.

*Five points
to be considered
in this
meditation.*

*1 The excellencie and greatnesse of
the Heauens.*

First of all therefore, consider the excellency of the place, and especially the greatnes thereof, which is verely very wonderfull. For when a man readeth in certaine graue Authors

thors, that euery one of the stars in heauen, is greater then all the whole earth; yea, and which is more maruailous, that there be some starres among them of such notable greatnes, that they be ninety times greater then all the whole earth, when a man heareth these things, & listeth vp his eyes to heauen, and seeth in the same, such a multitude of starres & so many voide spaces, where manie more starres might be set: howe can he but wonder? howe can hee but bee astonied, and (in a manner) besides himselfe, cōsidering the passing greatnes of that place, & much more of that mightie soueraigne Lorde, that created it of nothing? Then as touching the goodly beautie of y place, it is a thing that cannot be expressed with words. For if Almighty God hath created things so wonderful, & so beautifull, in this vale of teares and place of banishment, what wonderfull things hath he created, trow ye, in y place, which is the seate of his glory, the throne of his mighty power, the pallace of his Maiesty, the house of his Elect, and the paradise of all delights?

*The goodly
beautie of
the heauens.*

- 2 The fruition of the companie of the
blessed inhabitants in
heauen.

After thou hast considered the excellencie of the place, consider also the great worthines of those blessed inhabitants that dwell in it: whose number, holines, riches, and beautie, are greater then any man can imagine. S. Iohn sayth, that the number of the Elect is so great, that no man is able to count them. And some Diuines are of this opinion, that the number of the Angels is so great, that they exceed without comparison, all corporall and materiall things in the earth. And like as the greatnesse of the heauens exceedeth the greatnesse of the earth, without any proportion : euen so dooth the multitude of those glorious spirits, exceed the multitude of al corporall and materiall things that are in the world, with the like aduantage and proportion.

Rcu.7.9.

*The infinite
number of
the Elect.*

Now what thing can be imagined more wonderfull then this? Certainly this is such a matter, that if it were well considered, it were able

to astonish al men. Againe, if euerie one of the Angelles (yea, though it be the very least angel among them all) be more goodly and beautiful to behold, then all this visible world: what a glorious sight shal it be then, to behold such a number of beautiful angelles, and to see the perfectiones and offices that euerie one of them hath in that high and supreme Cittie?

There the angels goe as it were in Embassages, the Archangels are occupied in their ministry, the Principalities triumph, the powers reioyce, the dominations gouerne, the vertues shine, the thrones glister, the Cherubins giue light, the Seraphins burne with loue, and all of that heauēly court do sing laudes and prayes vnto almightie God.

Now if the company & conuersation of good and vertuous persons be so sweet & amiable a thing, what a blessed thing shal it be, to conuerse and keepe companie, with so manie good and blessed Saints as be there? to speake with the Apostles, to be conuersant with the Prophets, to communicate with the Martyres, &c.

to dwel and haue a perpetuall familiaritie with all the Elect?

3 *The vision of Almighty
God.*

NOW, if it shall be so great a glorie to enioy the company of the good, what shall it bee to enioy the company and presence of him, who the morning starres doe prayse; at whose excellent beautie the Sunne and Moone doe wonder: before whose Maiestie the Angels bowe down; and at whose presence men do meruailouslie reioice?

What a glory shall it be to behold that vniuersall goodnesse, in whom are all good thinges? That greater world, in whom all worldes are contained? What a ioy shall it be to see him, who beeing one, is all thinges, and yet being one, and most simple in himselfe, comprehendeth the perfections of all thinges? If to heare and see king Salomon were thought so great a matter, that the Queen of Saba saide of him: *Blessed are they* 1. Reg. 10 *that stande before thy presence, and reioice thy wisdome: VVhat a thing shall it be to beholde that most high*

O s

Salomons?

Salomon? that euerlasting wisdom? that infinite greatnes? that inestimable beautie? that exceeding goodnesse? and to enioy the same for euermore? This is the essentiall glorie of the Saints: this is the last end and center of our desires.

4 *The glory of the Saints bodies
in heauen.*

NExt after this, consider the glorie of the bodies, in which there shall be no part but shall be glorified. For there euerie one of the members and senses, shall haue his particular glorie and obiekt, wherein to take delight.

*The foure
dowries of
glorified bo-
dies.*

There the bodies of Saints shall be endued with those foure singular qualities and dowries: to wit, with subtilty, swiftnes, impasibility, and cleerenes. And this cleerenes shall bee so great, that euerie one of the Saints bodies shall shine like the sun in the kingdom of their father. Now if this sunne that standeth in the midst of the firmament, beeing but one, be sufficient to giue light and comfort to all thys worlde; what a light shall so many sunnes & lampes make,

make, as shal shine so bright in that place altogither?

5 *The perfect fruition of all good things
in heauen.*

TO conclude, in this glorie all things shall be found wholly together, and all euill things shall be banished from thence: There shall be health without infirmitie; libertie without bondage; beautie without deformitie; immortalitie without corruption; abundance without necessity; quietnes without vexatio; security without feare; knowledge without error; fulnesse without lothsomnes; ioy without heauines; and honour without contradiction. There (as Saint Augustine *S. Augustine.* saith) shall be true glorie: for there shall none be praised, either by error or flatterie. There shall be true honour, for there it shall neither be denied to such as deserue it, nor giuen to such as deserue it not. There shall be true peace: for there shall no man be molested, either by himselfe, or by others.

The reward of vertue shal be euen:
hee:

he that gaue the vertue, & hath promised himselfe for a rewarde of the same; who is the greatest and best of all good things, (to wit, Almighty God) he shal be the ende of our desires, hee shal there be seene without ceasing; loued without lothsomnesse; and praysed without wearines. There his place is large, beautifull, bright, and secure: the companie very good and delightful: the time alwaies after one sort, not distincted into euening and morning, but continued with a simple eternitie. There shal bee a perpetual spring, which through the freshnes & sweet breathing of the holie Ghost, shall flourish for euermore. There shal all reioyce, all shal sing, and giue continual prayse to the chiefe giuer of all things; through whose bountifull goodnes they liue & raigne in glory. O heauenly cittie; ô secure dwelling place; ô blissefull Countrey, where all delightful things are to be found; ô happie people without any grudging; ô quiet neighbours, where no one is subiect to any want or necessitie; ô that the strife and contentiõ of this present state were

at an ende; ô that the dayes of my banishment might bee finished; ô how long is the time of my peregrination prolonged? When shall this day come? When shall I come and appeare before the face of my sweete Lord and Sauour?

¶ *The sixt Treatise of the consideration of the glorie of heauen: wherein the former meditation is declared more at large.*

ONE of the thinges, whereupon it behooueth vs most to haue our eyes alwayes fixed in this vale of teares, is the blessed state of glory in the kingdome of heauen. For this consideration alone were able to encourage vs, patiently to beare the afflictions of this present life, knowing what an eternall weight of glory is prepared for vs in the life to come. 2. Cor. 4. 14

When Almighty God promised to giue to the Patriarch Abraham the Land of promise: hee commanded him to walke and viewe it all round

Gen. 13. 17. round about, saying: *Arise and walke all ouer this lande, both in length and breadth, and consider it on euerie side, for I will giue it vnto thee.* Arise vp therefore (ô my soule) aduance thy selfe on hie, leaue all earthly affaires here beneath, and flee vp with the wings of thy spirit, vnto the most excellent noble Lande of promise, and consider with good attention, the length of the eternitie, the largenes of the felicitie, and the greatnesse of the riches, with all the rest that is therein.

1. Reg. 10. It is written of the Queene of Saba, that when she heard of the great fame of Salomon, shee went to Ierusalem, to see the great & wonderful things that were reported of him. Consider therefore that the fame of that heauenly Ierusalem, and of that supream King that gouerneth it, is no lesse then the renowne of Salomon was: ascend thou now vppe on high with thy spirit vnto this noble Cittie, to contemplate the wisdom of this supream King, the beauty of this temple, the seruice of this Table, the orders of them that attende vpo him, the liueries that the whole familie

family weare, and withall the policy and glorie of this noble Cittie. For if thou be able to cōsider euery one of these thinges; it may be, that thy spirite shall be lifted vp aboue himselfe, and y^e shalt perceiue, that there hath not been declared vnto thee so much, as the very least part of this glorie.

But for this purpose, it shall bee requisite to haue a speciall lyght of Almighty God, as the Apostle signifieth, saying: *I beseech the God of glorie, and the father of our Lord Iesus Christ, to giue you the spirit of wisdom, and to lighten the eyes of your hearts, that you may understand, how great the hope of your vocation is, and the riches of that inheritance and glory which he hath prepared for the Saints.*

Ephe. I. 17
18.

And although in this glory there be many things to contemplate vpon; yet maiest thou now especiallie consider those fīue principall things that we touched before: to wit, the excellency & greatnes of the place; the fruition of the company of those blessed inhabitants; the vision of Almighty G O D; the glorie of the
Saints

Saints bodies; and the euerlasting continuance & eternity of all these so great and wonderful benefits.

*Of the excellency and greatnes of
the Heauens.*

§. I.

Reue. 21.

First of all consider the goodlie beauty of the place, which S. Iohn describeth vnto vs in a figure in his Apocalyps, in these wordes; One of the seauen Angels spake vnto mee, saying: Come, and I will shewe thee the spouse of the Lambe: and hee caried mee a waie in spirit to a high and great Mountaine, and shewed mee the holie Cittie of Ierusalem, which descended from heauen, and shined with the cleerenesse of Almighty God, and the light thereof, was like to the glystering brightnesse of precious stones. This Cittie had one great and high wall, in which were twelue gates, and in the gates twelue Angels, according to the number of the gates. The foundations of the walles of this Cittie were whollie wrought with precious stones, and the twelue gates thereof were
twelue

twelue Pearles, euerie Gate made of
one Pearle, and the Streete of this Cit-
ie was of pure golde, like vnto a verie
cleere glasse: and I sawe no temple there-
in, because the Lorde God Almightye and
the Lambe were the Temple: and the Cit-
ie had no neede of Sunne or Moone to
giue light vnto it, forasmuch as the cleere-
nesse of Almightye G O D dooth lighten it,
and the Lampe that burneth therein is the
Lambe.

Moreover, the Angell shewed mee a
flood of the water of life, as cleere as the
Christall, which iussued out of the seate
of Almightye G O D, and of the Lambe.
In the middest of the Streete, and both
on the one side of the flood and on the o-
ther, was planted the tree of life, which Reue. 22.
brought forth twelue fruites in the yeere,
euerie Month his fruite, and the leaues
of this tree, serued for the health of Na-
tions.

No manner of malediction shall euer be
there, but there shall bee the seate of
Almightye G O D, and of the Lambe. And
his seruants shall serue him, and they shall
see his face, and haue the name of him
written in theyr foreheads, and they shall
reigne for euer and euer, worlde without
end.

Behold

Behold heere (deere brother) the beauty of this Citie described vnto thee, not that thou mayst thinke, that these things are there in such a material sort as the words do sound, but that by meanes of these, thou maist conceiue other more spiritual and more excellent things, which are figured vnto vs by these material things.

*The situation
and greatnes
of the hea-
uenly Citie.*

The situation of this Cittie is a- boue al the heauens, and the great- nes and largenes thereof exceedeth all measure. For if euerie one of the starres of heauen bee so great as wee haue before declared; how great the must that heauen bee, that containeth in it all the starres, and all the heauens? Surely, there is no great- nesse in the world that may be com- pared vnto this. For (as a holy fa- ther sayth) from the West parte of Spaine, vnto the vtternost borders of the Indians, a shippe may sayle (if it haue a prosperous winde) in few daies: but that region of heauen is so great, that the starres (which are more swift then the sun beames) cannot finish their course in it in many yeeres.

Now

Nowe if thou demaundest of the *The goodlie*
workmanshippe of that building: *workmanship*
there is no tongue able to expresse *of the build-*
it. For if that worke that appeareth *ding.*

outwardly to our mortall eyes, be so
goodly & beautifull: what is to bee
supposed of all the rest, that is there
reserued for the sight onely of im-
mortall eyes?

And if wee see that by the handy-
worke of men, certaine workes are
more heere so sightly and so beauti-
full, that they astonish the eyes of
them that doe behold them; vvhath
work must y be, which is wrought
by the hand of Almighty God him-
selfe, in that royall house, in that sa-
cred pallace, in that house of ioy &
solace, which he hath built for the
glorie of his Elect. *O howe amiable*
are thy tabernacles (saith the Prophet) *Psal. 84. 1*
O Lord God of vertues? My soule desireth
& fainteth, in beholding the Pallaces of the
Lord.

The thing that most principallie
commendeth a citty, is the state and *The state &*
condition of the Cittizens: to wit, *condition of*
if they be noble, if they be many, if *the Cittizens*
they liue in peace and concorde a- *of beauen.*
mong themselues. Now who is able

to declare the excellency of this Cittie in this behalfe? All the inhabitants therein bee noble personages, there is no one among them of base lynage, for so much as they be all the sonnes and chyl dren of God. They bee so friendlie and louing one towards another, that they be all (as it were) one soule and one heart. And they liue in so great peace and concord, that the very Cittie it selfe is called Ierusalem: that is to say, the vision of peace.

If thou desire to vnderstande the number of the inhabitantes in this Cittie, vnto this desire S. Iohn maketh aunswere in his Reuelation, where hee sayth: *That hee sawe in spirit such a great company of blessed Saintes, that no man was able to reckon them, gathered together of all kindes of Nations, people and tongues, which stood before the throne of Almighty God and of the Lambe, apparelled in white garments, and with triumphant Palmes in their handes, singing vnto Almighty God, songes of prayse.*

And vnto this saying of S. Iohn, doth that agree verie well, which is signified

Reue. 7. 9

*The number
of the blessed
inhabitants
in heauen.*

signified by the Prophet Daniel, concerning this holie number: vwhere hee sayth: *Thousand thousandes serue the Lord of Maieſty, and ten hundred thousand thousands ſtand before him.* Dan. 7. 10

And thinke not becauſe the number is ſo great, that they be therfore diſordered: for there the multitude is no cauſe of confuſiō, but of greater order & harmony. For Almighty GOD (that hath vvith ſuch a wonderfull conſonance and agreement, diſpoſed the moouing of the heauens, & the courſes of the ſtars, calling them euery one by his proper name:) hath alſo ordained all y^e innumerable army of bleſſed ſaints, with a moſt wonderfull goodlie order and diſpoſition; appointing to euery one his place and glorie, as it ſeemed beſt to his diuine and excellent wiſedome.

Euery one of the Saintes, hath his place and glorie in heauē in moſt ſolemn order.

And ſo there is one place for the Patriarches, another for y^e Prophets, another for y^e Apoſtles, another for the Euangelists, another for the martyrs, and ſo forth (vnto all the reſt of the faithfull) there is appoynted a heauenly manſion. And aboue them all, the holy humanity of our Sauior
Christ

Christ hath the chiefe place and preheminance, who sitteth at the right hand of the Maiestie of Almighty God, in the height of glory.

Now therefore (O thou Christian soule) take a viewe of this celestiall order: walke through the streetes & waies: consider the order of the Cittizens, the beauty of this City, and the noblenes and worthines of these inhabitants. Salute also this sweet and pleasant Countrey, and as a Pylgrime, beholding it as yet a farre off: direct thine eyes, and (withall) thy hart vnto it, and say. All hayle sweete Countrey, the Lande of Promise, the haven of security, the place of refuge, the house of blessing, the Kingdome of all worldes, the paradise of delights, the garden of eternall flowers, the store-house of treasure, the crowne of all iust persons, and the end of all our desires.

All hayle our mother & our hope: after thee haue wee sighed a long time: for thee haue wee mourned and do mourne euen at this present for the loue of thee haue we fought and doe still fight a long battaile in this our transitory life: for we knowe

assured

assuredly, that none shall be rewarded and crowned in thee, but onelie such as haue here foughten faithfully. 2.Tim.2.5.

Of the second ioy that the soule shall haue in the kingdome of heauen, which is, the enioying of the company of the Saints.

§. II.

WHO is able (after this great ioy) to declare what a further ioy the soule shall haue, by beeing in this most happy and blessed company? for there the vertue of charitie is in her full perfection, the proper use of which vertue is, to cause all things to be common.

There shal that petition bee perfectly fulfilled, which our Sauour made, saying: I beseech thee (O Father) that they may bee one (by loue) as we are one (by nature.) For there shal the elect be more straightly vnited together in one, then the members of one same body: because all shal participate of one same spirite, which

Ioh.17.11

All the elect in heauen shal bee more straightly vnited together

*in one, then
the members
of one bodie,
because all
shal partici-
pate of the
spirit of God.*

which giueth vnto al one same being, and withall, one blessed life. If thou imagine it to be otherwise, tell me, what is the cause, why the members of one body haue so great a vnitie and loue one towards another? the reason is, because they are al partakers of one same forme, that is, of one soule, which giueth one same being and life to them all.

Nowe if the spirite of a man haue power, to cause so great a vnitie between members that are so different in offices and natures, is it any wonder, if the spirit of Almighty God, by whom al the Elect do liue (which Spirit is as it were the cōmon soule to them all) should cause a far greater and more perfect vnitie among them? especially, considering that the Spirite of God is a more noble cause, and of a more excellēt vertue and power, yea, and giueth also a more noble being.

Well nowe, if this manner of vnitie and loue doe cause al thinges to be common, as wel good as euill, (as wee see in the mébers of one bodie, and in the loue of Mothers towards their children, who reioyce

as much at their felicity, as at their
owne) what a wonderfull ioy shall
one of the Elect there haue of the
glorie of all the rest, considering
that hee shall loue euerie one of
them as well as himselfe. For as
Gregorie sayth : That beauenly inhe- S. Gregorie,
ritance vnto all is one, and vnto euerie
one is al, forasmuch as euerye one of the
blessed Saints reioyceth, as much at the
ioyes and felicities of all others, as if hee
were himselfe in possession of the same.
But what can we inferre of all this?
Surely thus much, that as the num-
ber of the blessed Saints is (after a
fort) infinite : euen so the ioyes of
each one of them shall also (after a
fort) be infinite, and that euerie one
of the Saints shal haue the excellen-
cie of all, forasmuch as whatsoeuer
any one of them shall not haue in
himselfe, he shal haue it in others.

These be spiritually those seauen
sonnes of Iob, among whom there
was such a great loue and commu- Iob. i. 14.
nicating one to another, that euery
one of them in (his order) made a
feast one day in the weeke vnto all
the rest : whereby it came to passe,
that euerie one of them was no lesse
P partaker

partaker of the goods of others, the of his owne proper goods. And so that which was proper to one, was common to all; and that which was common to al, was proper vnto euery one; this effect wrought loue and brotherly affection in those holy brethren.

Now, howe much greater shall the brotherly loue of the Elect be in the kingdome of heauen? howe much greater shall the number of brothers be there? howe much more treasure and riches shal they haue to enioy? Now by this account, what a feast shal that bee, which the Seraphins shal there make vnto vs, who are in the highest degree of all blessed Spirits, and most neere vnto Almighty God, when they shal discover vnto oure eyes, the noblenesse of theyr state & condition, the cleerenes of their contemplation, and the most feruent burning heate of their loue. What a feast also shall the Cherubins make, in whom the treasures of the wisdome of Almighty GOD are inclosed? What a feast likewise shall that be of the Thrones and Dominations, and of al the other blef-
sed

sed spirits.

What a ioy shall it be, to enioy the glorious companie of the Apostles? to bee receiued into the goodly fellowship of the Prophets? & to haue the fruition of that noble Armie of Martyrs, which haue spent their liues for the cause of Iesus Christ? What a ioy shall it be, to see those holy Prophets, *Esay, Ieremie, Ezechiell, Daniell, Amos, Micheas, Zacharias* and the rest: not nowe subiect to the torments of their cruel persecutors, but clothed with long white garmentes, with their Palmes in their handes, and with the glorious ensignes of their victorious triumphes? What a ioie shall it be, to see those seauen noble Machabees, with their godly and 2, Mac. 7
valiant mother, hauing contemned all kinde of deathes and tormentes, for keeping the Lawe of Almightye God?

What a goodly sight shall it bee, to behold those sweete Babes, whose guiltlesse bloude was most cruellie shedde at the byrth of our Sauour? What chaine of golde and precious stones, are so goodly to beholde: as the necke of the glorious fore-run-
P 2 ner

Matth. 2. 16

Acts. 7. 59**Acts. 11. 2**

ner of Christ, S. Iohn Baptist: who chose rather to lose his head, then to dissemble the filthines of the adulterous King? What other thing shall it be, to see the body of S. Stephen, that was brused with the strokes of stones: then to beholde a rich long robe trimly garnished, and set all o-uer with goodlie precious Rubies and Dyamonds? What a ioy shall it be, to beholde that holy Apostle S. Iames, who was once slaughtered with the sworde of that Tyrant Herode, but nowe raygneth with his Lord and Maister, for whose sake hee was done to death.

What a ioifull sight shall it bee, to see those two glorious lightes of Christ his Church, S. Peter and S. Paule, shining there very brightlie with the Trophees of their martyrdom, wherewith they were crowned? Now what a ioy shall it bee, to enioy the glories of each one of these blessed Saints, as if they were properly our own?

O glorious feast, O royall banquet; O Table meete for Almighty GOD and his Elect. Wherefore, worldlinges get them to their

thy and carnall banquets, let them burſt themſelues with their gluttonous exceſſe and ſuperfluities : ſuch a feaſt as this is, where ſuch excellēt meates are ſerued, is conuenient for Almighty God and his Elect.

Ascend yet vp higher, ô my ſoule, and ſee another ſingular glory, that dooth wonderfully reioyce all that ſupreame Court, & maketh the citie of God (as it were) drunke with meruailous delight. Lift vp thine eyes, and ſee that moſt bleſſed Virgin Marie, that freely beloued and full of al grace and beauty. Conſider what a great ioy it ſhall be, to behold this Virgine Mother, this bleſſed among women, not kneeling nowe vpon her knees before the Manger, nor troubled & moleſted nowe with the frights and feares of ſuch things as holie Simeon prophecied vnto her; not lamenting and ſeeking now her loſt child in all partes : but with ineſtimable peace and ſecurity, placed at the right hande of her deere ſonne, without all feare of euer leaſing that her moſt precious treaſure.

Luke. 2.

Nowe hath ſhee no need to ſeek that deade time of y^e ſecret night, to

Matth. 2.

deliuer the childe from the conspiracies of Herode: by flying into Egypt. Now doth she no more stand at the foot of the crosse, beholding the death of her only sonne, and bewailing his losse whome she so deerely loued.

Nowe shee feeleth no more the greefe of that dolefull exchange: when she had assigned vnto her the disciple in stedde of the Maister, and the seruant in stedde of the Lorde. Now are those sorrowfull wordes to be heard no more, which she vttered (with great weeping and lamentation) vnder the bloody tree, saying: *O that I might die for thee Absolon: my sonne: my sonne Absolon.*

a. Sá. 18. 33.

Now is all this sorrow at an ende, and shee that was so sore afflicted in this vale of misery, is nowe exalted in the kingdome of glory, enioying for euer that chiefest goodnesse, and saying: *I haue found him whom my soule loneth, I will hold him, and will not let him goe.*

Cant. 3. 4

*The sacred
humanitie
of Christ.*

And if this be so great a ioy? what a ioy shal that be, to behold the most sacred humanitie of our Sauour Christ? and the glory and beautie of
tha
wh
the
Cre
gel.
doe
ther
reat
we
her
nic
bea
tha

that body, which was so foully disfigured for our sakes vpon the crosse? It shall be undoubtedly (as S. Bernard sayth) a thing full of all sweetenes and delight, when men shall there see and beholde a man, the Creator of men, and Lorde of all things created.

S. Bernard.

We are woont to esteeme it for a singular honour to our whole family, to see some one of our kindred aduanced to a Crowne, or inuested with some princely dignitie. Nowe howe farre greater honour shal thys be vnto vs, to see that Lord, who is of our flesh and bloud, sitting at the right hand of the father, and made King both of heauen and earth?

With what a passing great ioy shall men stand among the Angelles, when they shal see that the Lorde of the whole house, and the vniuersal Creator of all things, is not an Angel, but a man? For if the members doe account that an honour vnto them, that is done to their head, by reason of the great vnion that is betweene them and it: what shal it bee there, where there is such a straight vnion betweene the members & the head? What shal it be else, but that

It shall bee a great ioy to men in heauē to see the Lord and Creator of all things to bee (not an Angel) but a man.

Cant. 8.1.

euery one of the saints shal account
 the glory of their Lord, as their own
 peculiar glorie? This ioy shall be so
 passing great, that no words are able
 to expresse it, according to the wor-
 thines thereof. Now who shall bee
 so happie, as to be thought worthie
 to enioy so great a blisse & felicitie?
*O that thou wert as my Brother, sucking
 the breasts of my Mother, that I might find
 thee without, and kisse thee with the lippes
 of deuotion, and embrace thee with the
 armes of loue.* O most sweete louing
 Lorde, when shall this ioyfull day
 come? when shall I appeare before
 thy face? when shall I be filled with
 thy excellent beautie? when shall I
 see that countenance of thine, which
 the Angelles are so desirous to be-
 hold.

*Of the third ioy that the soule shall haue
 in the Kingdome of heauen: which is,
 the enioying of the cleere
 vision of Almighty
 God.*

NOW what a ioy shall it bee (a-
 boue all this) to haue a cleere
 sight

sight of that diuine face, in the sight of whom consisteth the essential glory of the Saints? All the thinges we haue hetherto spokē of, are certainly great motiues towards y^e accomplishment of glory, but they all are litle, in comparison of the cleere vision of Almighty God.

Of Iſſachar it is written, *That hee sawe that rest was good, and that the Lande was best, and therefore hee put his shoulders to labour, and made himselfe subiect to tribute.* The rest and glorie of the Saints is good, but the Land that bringeth foorth this rest, is best in the superlatiue degree. For this Lande is the face and beauty of Almighty God, of the vision and beholding of whome, proceedeth the rest and glorie of the Saintes. This cleere vision of Almighty God, is the thing that of it selfe alone, is able to giue perfect rest vnto our soules. For all the sweetnesse and pleasantnesse of creatures, may well giue delight to the hart of man, but it can neuer wholly satisfie and fill it. Nowe all these good thinges before rehearsed, shall so much delight vs: howe much then shall that good thing

In the cleere vision of almighty God, consisteth the essential glorie of the Saints.

Gen. 49. 15.

The hart of man can neuer be satisfied and filled, but onely with the vision of Almighty God.

thing delight vs, that containeth (in it selfe) the perfection and sum of all good things? And if the onelie sight and beholding of creatures be so glorious: what a glory shall it be, to behold that diuine face, that most bright light, and that most excellent beauty of Almighty God, in whome all beauties doe shine? What a glorious sight shall it be, to beholde that essence so wonderfull, so simple and so communicable, and with one sight to behold in the same, the mysterie of the most blessed Trinitie: the glory of the Father, the wisdom of the Sonne, and the goodnesse and loue of the holie Ghost? There shall wee see God, and in God, both our selues and all things beside. For like as he that hath a glasse before him, seeth the glasse and himselfe in the glasse, and all other things that are before the glasse: euen so when wee shall haue that vnspotted glasse, of the Maiesty of Almighty God present before vs; we shall see him, and our selues in him, & (withall) whatsoever is without him, according to the knowledge greater or lesse that we shall haue of him.

There

There shall the appetite of our
Understanding rest, and shall not desire *The vnder-*
 to know any thing else, because it *standing.*
 shall haue before it all that can bee
 knowne.

There shall the appetite of our
VWill rest, in louing that vniuersall *The VWill.*
 good thing: in whome are all good
 things, and out of whom there bee
 no good things to be inioyed. There
 shall our *Desire* rest, and be fully satis- *The Desire.*
 fied with the morsel of that suprem
 ioy, which shall in such wise fill the
 mouth of our heart, that there shall
 be nothing else for it to desire.

There shall those three Theologi-
 call vertues, to wit, *Faith, Hope, and* *How Faith;*
Charitie, wherewith Almighty God *Hope, and*
 is heere honoured, be perfectly re- *Charitie shall*
 warded: when vnto *Faith*, shall bee *be rewarded*
 there'giuen for a reward, the cleere *in heauen.*
 vision of Almighty God: vnto *Hope*,
 the possession of him: and vnto *Cha-*
ritie imperfect, charity in al her per-
 fections.

There shall the Elect see, loue, en-
 ioy and prayse Almighty GOD:
 there shall they bee filled without
 glutting, and be hungry without ne-
 cessity. There is the place, where
 that

Reuel. 14.

that song is alwaies sung, that Saint Iohn heard in his reuelatiōs, which song hee termeth, *Quasi canticum nouum*: As it were a newe song. For that although the song bee alwayes after one manner, (forasmuch as it is one common prayse, answerable to one common glory, which al that blessed company enioyeth,) yet is it alwaies new, as concerning the taste and delight it hath. For looke what taste it had in the beginning, the same verie taste shal it haue for euer and euer without end. The ioy of the Saints in heauen shall neuer diminish nor decay, neither shal their bodyes euer decay or waxe old. For he that causeth the heauē to be alwaies fresh and new, after so manie thousand yeares as haue passed since they were first created, shall also cause the flower of the glorie of the Saints, alwaies to be liuelie & flourishing, and neuer to wither or decay in any one poynt.

Of the fourth ioy that the soule shall haue
in the kingdome of beauen: which is,
the enioying of the glorie of
the bodies.

§. IIIL.

THE cleere vision of the diuine
Maiestie, is (as hath been declared) the essentiall glorie of the blessed soules in heauen. Howbeit, our most iust iudge and bountifull Father, thinketh it not inough to glorifie the soules onely; but (for the honor of them) extendeth his magnificence & liberality yet further, euen to glorifie their bodies also: giuing thus a roome and place vnto beasts, in his royall and euerlasting heauenly Pallace.

*The bodies of
the Saints
shall also bee
glorified in
heauen.*

O loue of men; o honourer of the good and vertuous; What hath this rotten & stinking flesh of ours, which like a beast followeth alwaies his appetites, to doe with the sanctuarie of heauen? What? shall this flesh (which should rather bee tyed vp in a stable among beasts,) be placed

ced among the Angels in heauen;
Let dust(o Lorde) continue with
dust, for it is not seemely that earth
shold be placed aboue the heauens;

But he that sayd vnto Abraham,
Gen. 17. 20. *I will honour and multiply Ismael, notwithstanding hee is the sonne of a bond-slave, because hee appertaineth vnto thee:* will also shew his fauour to the bodies of the Saints, for the nigh kindred that is betweene the soules of them. It is the Lordes pleasure also, that hee that hath holpen to beare the burthen, shall likewise bee partaker in the diuision of the glory, and that like as the soule, by conforming it selfe in this life vnto the wil of God, commeth afterwards to be made partaker of the glorie of God, euen so the body, which (contrary to his nature) was conformable and obedient vnto the wil of the soule, shall also be made partaker of the glorie of the same soule. And thus shall the iust be glorious both in body and soule. And (as the Prophet sayth) *They shall possesse in their Countrey double riches.* Whereby is vnderstood, the glorie of the soules, and the glory of the bodies.

Note heere the reason, why the bodies of the Saints shall be glorified in beauen, as well as theyr soules,

Esay 61. 7.

Now,

Nowe what shall I say of the glo- *The glory of*
rie of the senses? each one of them *the senses.*
shall there haue his owne proper
delight and glory. The eyes shall be *The eyes.*
renued and made more cleere then
the light of the Sunne, they shall see
those royall pallaces, those glorious
bodies, and those beautifull fieldes,
with other infinite goodlie thinges
that are there to be seene. The eares *The eares.*
shall alwaies heare that wonderfull
musick, which is so exceeding sweet
and pleasant, that one onely sounde
of it, were able to bring all the harts
of this world a sleepe. The sence of *The smelling.*
smelling, shal also be recreated with
most sweet and pleasant sauours, not
of such vaporious things as we haue
heere; but of such as bee proportio-
nable to the glory that is there. In
like manner the taste shall bee satis- *The taste.*
fied with incredible sweetnes & de-
lightes; not for sustentation of life,
but for accomplishment of al glory.
Now what an exceeding ioy shal the
blessed soule conceiue at that time,
when for the mortification, & dili-
gent looking vnto the senses (which
continued so short a time) shee see-
th her selfe so wholie drowned in
that

that most deepe fountaine of glorie,
without finding any bottom or end
of so many & of such passing great
ioyes? O labours and paines well
employed; O seruices well rewar-
ded; O treasures, not so much to
bee spoken of, as to bee wished and
desired, and to bee purchased with a
thousand liues, in case wee had so
many to giue for the same.

*Of the fift ioy in the kingdome of heauen
which is, the euerlasting continuance of
the glory and felicitie of the
blessed Saints.*

S. V.

BV T nowe let vs consider, for
howe long time this great glorie
& vnspeakeable felicity is to bee en-
ioyed. This is a point that were im-
possible alone, to cause vs euen to cry
out, and desire that all manner of
tribulations, afflictions, paines and
labours, might rayne and pour
down vpon vs as thicke as haile;
that wee might serue and please
mighty God in this transitorie life

who is to bestow so great and inestimable benefits vpon vs in the everlasting life to come.

This reward of so great glory and felicitie in the kingdome of heauen shall endure so many thousand yeares, as be starres in the firmament, yea, and a great deale longer. It shall endure so many hundred thousand millions of yeares, as haue fallen drops of water vpon the earth; yea, and a great deale longer; yea, to conclude, it shall endure so long, as Almighty God himselfe shall endure, which shall be everlastingly, worlde without end. For it is written thus.

The Lorde shall raigne for euer and euer. Psal. 146. 10

And in another place. Thy raigne is the raigne of all worldes, and thy dominion endureth from generation to generation. Psal. 145. 13

Wherefore (ô father of mercies, and God of all consolation) I humbly beseech thee by the bowelles of thy mercy, y I may not bee deprived of this supream glory and felicity. O Lord my God, that hast vouchsafed to create me after thine owne image and likenes, and to make me capable of thy selfe; fill this heart of mine

Psal. 142. 5. mine (which thou hast created) with thy selfe. *Lette my portion* (O my Almighty God) *bee in the land of the liuing.*

Num. 32. 6. I desire not to inherite with the childré of Rubē in the Land of Galaad, and to lose my right and title of the Land of promise. *One thing onely* (O Lord) *haue I demaunded of thee, and thou wilt I alwaies require, that I may dwell in the house of the Lorde all the dayes of my life.*

Psal. 27. 4.

Medi-

Meditation for Sunday Morning.

Of the benefits of Almighty G O D.

¶ This day, when thou hast prepared thy selfe heere-unto: thou hast to meditate upon the benefits of Almighty God, that so doing thou maiest giue him thanks for them, and enkindle in thy selfe a more fervent loue of him, who hath shewed himselfe so bountifull to wardes thee, and with procure thereby, more grieve and sorrow for the sinnes and offences that thou hast committed against such a loving Benefactor.

Albeit the benefites of Almighty God towards vs be innumerable, yet they all may bee reduced to five kinds, to wit, to the benefits of creation, conseruation, redemption, vocation, and to the secret benefites that euery one hath receiued particularly in himselfe.

1. The benefit of Creation.

AS concerning the first benefit which is of Creation: consider first with great attention, what thou wast before thou wert created, and what Almighty GOD hath done for thee, and bestowed vpon thee before thou haddest any being. He gaue thee thy body, with all thy members and senses; and thy soule, which is of so great excellency, created after his owne Image and likenes, for so high and excellent an ende: as to haue the fruition of Almighty GOD. And withal, he gaue thee those three noble powers of thy soule, which be Vnderstanding, Memorie and Will. And consider wel with thy selfe, that to giue thee this soule, was to giue thee all things. For it is cleere, that there is no perfection, nor ability in any of all the inferiour Creatures but that a man hath y^e same in himselfe in a far more high and greater perfection; and by meanes of the vertue and abilitie of his soule, he is able to attaine vnto it, whereby appeareth, that by giuing vnto

is thing alone, (to wit, our soule,) he gaue vs there-with at once all things together.

2 *The benefit of Conseruation.*

Concerning the benefit of conseruation, consider howe all thy whole beeing, dependeth vpon the prouidence of Almighty God, How thou art not able to liue one moment, nor to steppe so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this worlde for thy vse and seruice: insomuch, as hee hath appointed euen the verie Angels of heauen, for thy garde and defence. Consider moreouer, howe hee hath giuen thee health, strength, life, sustenance, with all other temporall helpes and succours.

And aboue all this, consider the manifold great miseries & calamities, into which thou seest other men fall euerie daie: and howe thou thy self mightest also haue fallen into the same, had it not beene that Almighty God (of his great mercie) reserved thee.

3 *The*

3. *The benefit of Redemption.*

AS concerning the benefit of Redemption, thou maiest consider therein two things. First, howe many and howe great benefits almighty God hath giuen vs, by meane of the benefit of Redemption. And secondly, how many and howe great miseries, he hath suffred in his most holie bodie and soule, to purchase these benefits vnto vs.

4. *The benefit of Vocation.*

AS concerning the benefit of Vocation, consider first of all, what a great benefite it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holie Sacrament of Baptisme, & to make thee also partaker of that other blessed Sacrament, of his most precious bodie and blood. And then if after this calling of thee, thou hast fallen into some grieuous sinne, and thereby lost thine innocencie: in case nowe the Lorde hath raysed thee vp from sin

nd receiued thee againe into his
 grace and fauor, and let thee in the
 state of saluation : howe canst thou
 be able to giue him sufficient pray-
 ers and thanks, for this so inestima-
 ble a benefit?

What a great mercie was it, to
 expect thee so long time, to suffer
 thee to commit so many sins, and in
 the mean time, to send thee so many
 diuine inspirations, & not to shorten
 the dayes of thy life, as he hath done
 diuers and sundrie others, that
 were in the very same state. And last
 of all, to call thee with so mightie
 grace, that thou mightest rise vp
 againe from death to life, and open
 thine eyes to beholde the eternall
 light.

What a great mercie was it also
 after that thou wast conuerted) to
 giue thee grace, not to returne vnto
 thy former grieuous sinnes : but to
 overcome and vanquish thine enemy,
 and to perseuere in good life? This
 that morning and euening dewe
 that Almighty God promised by the
 prophet Ioel, saying; *And yee sonnes
 of Ierusalem, reioyce and be gladde in the Lorde
 your God, for hee hath giuen you a teacher*
 of

Ioel. 2. 23.

*of iustice, and he shall cause the morning
and euening dewe to rayne and poure downe
vpon you.*

Meaning hereby, that Almighty
God doth not onely preuent vs with
his heauenly grace, sowing the seed
of vertues in our mindes: but he
doth also assist and (as it were) wa-
ter the same seed, with the dewe of
his holy spirit, which bringeth it to
his full ripenesse and happie end.

§ Of secret benefits.

THese are the publike & known
benefits; but besides these, there
bee other secret benefits, which no
man knoweth, but he only that hath
receiued them. Againe, there be o-
ther Benefits also so secret, that euen
he himself that hath receiued them
knoweth not of them; and hee onely
knoweth them that is the giuer
of them. How many times hast thou
deserued in this world, either through
thy pryde, negligence, or vnthank-
fulnes, that Almighty God should
haue withdrawne his grace from
thee, and vtterly haue forsaken thee,
as he hath done to many others, for
some one of these causes (for which

*We fall from
God, e. ther*

For euer they be that do fall frō God, *through our*
 they fall by some of these meanes :) *pride, negli-*
 and yet hath not almightie GOD *gence, and vn-*
 dealt thus with thee? *thankfulnes.*

How manie euils, and occasions
 of euils, hath the Lord preuented,
 and turned away by his prouidence,
 in ouer-throwing the snares of the
 euill thine enimie, and stopping
 him of his passage: and not permit-
 ting him to execute his vile practi-
 ces and deceits vpon thee? How of-
 tentimes hath he doone for euerie
 one of vs, as he sayd he did for Saint
 Peter, *Behold sayd our Sauour, howe*
athan goeth busily about to sift you, as Luk. 22. 31
orne in the Barne: but I haue prayed for
thee, that thy faith faile not? Now, who
 knoweth not these secrets, but only
 Almighty God?

The positieue benefits be such, as *Benefits post-*
 man may vnderstande and knowe *time.*
 them: but these benefits that are
 called priuatiue, which consist not
 in doing benefits vnto vs, but in de-
 liuering vs from hidden and secret
 euils that were comming towardes
 vs, who is able to vnderstand?

Wherefore, as well for these bene- *Benefits pri-*
 fits, as for the others: it is reason *uatiue.*

Q

wee

wee should alwaies shewe our selues thankful to the Lorde; and vnderstand howe farre in arrerages we be in reckoning with him, and howe much more wee bee indebted vnto him, then wee are able to pay, considering wee are not able so much as to vnderstand what they are.

*The seauenth Treatise, of the consideration
of the benefites of Almighty God;
wherein the former Meditation
is declared more at
large.*

*Almightie
God will
charge vs at
the day of
our account,
with our vn-
thankfulnesse
and ingrati-
tude for his
manifold be-
nefits.
Esay. i. 2.*

ONE of the greatest complains that almightie God maketh against men, and wherewith hee will most charge them at the day of their account, is their vnthankfulnes and ingratitude for his manifold benefits.

With this kind of complaint, the Prophet Esay beginneth the first words of his prophecie, calling heauen & earth to witnesse, against the ingratitude & vnthankfulnes of the wicked. *Hearken* (sayth he) *O heauen, and thou Earth gine eare vnto*

my wordes: for the Lorde hath spoken it.
 haue nourished children and exalted
 them, and they haue despised mee. The
 Oxe knoweth his owner, and the Ass his
 maisters manger: but Israel hath not known
 mee, neither would my people understand
 mee.

Now, what thing is more strange,
 then that men shoulde not acknow-
 ledge that thing, vvhich the verie
 brute beastes doe acknowledge?
 And as S. Ierom sayth, yppon thys
 place. The Prophet would not com- *S. Ierom.*
 pare men with other liuing beastes,
 that are more quicke of sence, as
 with the dog, that for a little peece
 of breade defendeth his Maisters
 house; but even with the Oxe and
 Ass, which are more dull and rude;
 liuing vs heereby to vnderstande,
 that ingratefull and vnthankful per-
 sons, are not to be likened to euerie
 kinde of beastes: but that they bee
 much more brutish then the most
 brutish beastes that are.

Nowe, what punishment (trow ye) *The ordinary*
 sooth so great beastlinesse deserue? *punishment.*
 Almighty God hath prepared many *of ingratefull*
 punishments for ingrateful persons, *persons.*
 but the most iust and ordinarie pu-
 nishment

S. Bernard.

nishment is, to spoyle them of all those benefites they haue receiued, because they would not giue thanks to the giuer of the, as of dutie they ought to haue doone. For as Saint Bernarde saith: Ingratitude is as it were a burning winde, that dryeth vp the riuer of Gods mercie, y^e fountain of his clemencie, & the flowing streame of his grace. Nowe as vnthankfulnes is the cause of so great euils; euen so contrariwise, thankfulness is y^e beginning of very great graces, and especially of three.

1 *The consideration of Gods benefits, moueth vs to loue God.*

THE first is the loue of God. For (as Aristotle saith) goodnes is amiable of it selfe, and euerie man is naturallie most inclined, to loue his owne proper weale.

Seeing therefore that men be naturallie such louers of themselues, of their owne proper commodities, when they see plainlie, that all the good they haue commeth of the gracious goodnesse of y^e chiefest Benefactor, forth-with they bee moued to loue him, and with well vnto him, whom the

perceiue and acknowledge to haue bestowed so great benefites vpon them. And heereof it commeth, that among the considerations that doe most helpe vs to attaine vnto the loue of God, one of the most principall is, the consideration of the benefites of Almighty God.

For euery one of these benefites, is as it were a fire-brand, that quickeneth and enkindeleth more & more the flame of this loue: and so consequently, to consider many of these benefites, is to ioyne manie fire-brands together, whereby the flame of this fire is enkindled more and more in vs.

*2 The consideration of Gods benefits,
stirreth vp a desire in a man to
serue God.*

This consideration helpeth also, to stirre vp a desire in a man to serue Almighty God, when he considereth the great bounden duty that he oweth vnto him, vnto whome he is so much indebted. For if the verie birds and brute beastes be moued therewith, to answere vnto the voice

Q3

of

of him that calleth them, and doe
obey (as though they were reason-
able creatures) vnto al such things as
are commaunded them: how much
greater prouocations haue wee to
doe the like vnto Almighty GOD
that haue receiued farre more then
they, and be able to vnderstande far
better then they, what great and in-
estimable benefits we haue receiued
of God.

3 *The consideratiō of Gods benefits stirreth
vp a sorrow and repentaunce in vs
for our finnes.*

THys consideration is also prouo-
cable, to stirre and prouoke in
our soules a sorrow and repentaunce
for our finnes. For when a man con-
sidereth & weigheth deeply on the
one side, the multitude of benefits
he hath receiued of almightie GOD
& on the other side, the great num-
ber of offences hee hath committed
against him, how can hee chuse but
bee ashamed of himselfe? Howe can
it be but that he must needs be con-
founded, and discern much better
the black, by comparing it with the
white.

white? I meane heereby, hee shall much better discern the greatnesse of his owne wickednesse, by comparing the same with the greatnesse of Gods passing great goodnesse; who hath continued so long time in doing good vnto him, that contrariwise hath continued euermore (for his part) in heaping sinne vpon sin, against Almighty God. For these three ends therfore, ought a man to consider the benefites of Almighty God, and withall in the consideration of the, to giue him most humble thanks for the same. So that when he setteth himself to meditate vpon the benefits of Almighty God; hee must then be carefull, to haue his recourses vnto these three points in their due places, applying his heart sometimes to loue him, who hath been so greatly beneficial vnto him: sometimes to desire to serue him: sometimes again to be sorrowful & repentant for his sinnes: yea, and sometimes also to offer vnto him sacrifice of prayse, & thanksgiuing for his so manifold benefits. These sacrifices are signified by those calues of our lips, which the prophet wold

*How we must
behaue our
selues in me-
ditating vpon
Gods benefits*

Osea 14.3

Q. 4

haue

Five principall benefits of Almighty God.

The exercise of meditation is not to be vnderstood as a taske, but as a daily foode for the soule.

haue vs to offer vnto almighty God, for the benefits that we haue receiued of him. True it is, that the benefits of Almighty God bee innumerable: but we wil treat here only of fve kind of benefits, which are of others the most chiefe & principall, and whereunto al the others may be reduced. These fve are the benefits of Creatiō, Conseruation, Redemption, Vocation, and finally the particular and secret benefits, that euery particular person may recognise and acknowledge in himselfe.

And it is not required of a man to thinke vpon al these benefits at one time, but it shal suffice to think vpon one, or two, or three of them, & to consider & ponder them wel & diligently in his mind: for the exercises of meditation are not to be taken in lumps, as a taske, that must be fully wrought & finished within a certaine time; but as a daily food and sustenance, which the more moderately and temperately is taken, and the better it is digested, the more profitable and wholesome it is to man.

Of the benefit of Creation.

§. I.

TO beginne now with the benefite
of Creation: that thou maiest the
better vnderstand some-what of the
greatnesse of this benefit, thou shalt
be wel to consider first very deeplie
with thy selfe, what thou wast before
thou wert created. This is one of the
principal aduises, that the maisters
of the spiritual life doe vse to giue in
his behalf, as well for the vndersta-
nding of the greatnes of this benefit;
as also for the annihilation (as they
 terme it,) which is, that a man may
thereby cleerly & palpably perceiue
how of himselfe hee is no more than
very nothing. Consider then how it
is not many yeeres sithence, not a
thousand, nor an hundred yeers, but
as it were yesterday, that is, with-
in a very small time, that thou wast
nothing, at least-wise as concerning
thy soule, and from the beginning
thou wast nothing, and mightest for-
uer haue been nothing, that is, lesse

Q. then

then a clod of earth, lesse the a p
of winde, yea, lesse then a strawe, and
to be short, euen nothing.

Consider then, howe the same
nothing could not make it selfe any
thing, and as little could it deserue
y another should make it any thing
for that (pardy) that is not, can ne
ther worke nor deserue. Now when
thou wast in thy s darknes, & in this
deepe bottomles pit of the same no
thing, it pleased the infinite good
nes and mercy of Almighty God
before any desert of thine, onely of
his meere grace, to shewe vpon thee
his power and omnipotencie, and
with his mighty hand to pluck thee
out of this darkenes, and out of this
deepe bottomles pit of no being, &
to bring thee to a being, & to make
thee somewhat: and (as S. Augustine
saith) not euerie some-what, nor a
stone, not a birde, not a tode, not a
serpent, but euē a man, which is one
of the most noble creatures in the
world. He gaue thee this being that
thou hast, he compacted and framed
this thy body, and beautified it in al
parts, both with members & sences,
& that with such a wonderfull pro
vidence

S. Augustine.

vidence and arte, that euerie one of
 them (if they be well considered) is
 of it selfe a great wonder, and a very
 great benefite. This is that benefite
 which the holy man Iob did most Iob. 10, 8:
 humbly acknowledge, when hee
 sayde: Thy handes (O Lorde) haue made
 mee, they haue giuen mee a due proporti-
 on in euerie parte: remember (O Lorde)
 that thou hast made mee, as it were of a
 lump of clay, and that thou shalt re-
 store mee againe into dust. Thou hast
 clothed mee with skin and flesh, thou hast
 compacted mee with bones and sinewes,
 thou hast giuen mee life and mercie, and
 hast preserved my spirit with thy visitati-
 on.

Now, what shall I say of the noble The noblenes-
 nes of thy soule, and of the excellen- and excellen-
 cie of the end for which it was cre- cie of the
 ated, and of the Image and capaci- soule.
 tie that it hath? The Image thereof
 is the Image of almighty God him-
 selfe. For in very deede, there is no-
 thing in all the earth that more re-
 sembleth almightie God, there is
 nothing whereby wee may come to
 a more euident knowledge of him,
 then by the soule.

And therefore the ancient Phy-
 losophers.

losophers, and namely Anaxagoras knew no meeter name to bee giuen vnto God, then *Mens*, the Minde which is as much to say, as a reasonable soule; by reason of the great similitude & likenes that they perceiued to bee betweene God and it. And this is the cause why the substance of our soule cannot bee perfectly vnderstood. For being as it is very like vnto the substance of God, (which cannot bee knowne in this life) it followeth that the substance of the soule is also a thing not able to be knowne heere by vs.

Nowe the ende for which this noble creature was created, is answerable to this dignitie. For it is manifest, that the soule was created to be partaker of the blessed glory & felicitie of Almightye God; to dwell in his house; to eate at his table; to enioy those thinges that Almightye God himselfe enioyeth; to bee clothed with the same garment of immortalitie, that he himselfe is clothed withall; and to raigne euerlastingly with him.

And hereof it commeth, that the soule hath such a wonderfull capacitie,

*For what
end the soule
of man was
created.*

citie : which is so great, that all the *The wonder-*
creatures and riches of the worlde *full capacitie*
put together, are no more able to *of the soule of*
fill her capacitie, then a barly corne *man.*
is able to fill all the whole world.

Now therfore, what recōpence shal
wee make vnto our most gracious
and bountifull Lord, for this so pas-
sing great benefit? If we thinke our
selues to be so much bounde to our
carnall Parents, for that they haue
beene some part in the building of
this our body : how much more are
we indebted vnto our heavenly Fa-
ther, who (by meanes of our Pa-
rents) hath formed our bodies, and
without the hath created our soules,
which be (without cōparison) more
excellent then the body, & without
which our body were no better then
a stinking dunghill? What are our
Parents, but onely an instrument,
whereby Almighty God hath made
a small portion of this worke? Nowe
if thou be so much bound to the in-
strument of the worke, howe much
more art thou bound to the princi-
pall agent that made the work? And
if thou be so much bound vnto him,
who was onely a meane in framing
one

one part, how much more art thou bound vnto Almighty God, that made thee whole? If thou esteeme sword so much wherewith a Citti was conquered, howe much more oughtest thou to esteeme the King himselfe that conquered it?

¶ Of the benefite of conseruation.

S. II.

Esay 48.17.

MOreouer, the lord hath not onely created thee in such great dignitie and glory, but it is he also that maintaineth & cōserueth thee after thy creation in the same, as he himselfe witnesseth by the Prophet Esay, saying: *I am thy Lord thy GOD that doe teach thee whatsoeuer is meete for thee to know, and do gouern thee in the way that thou walkest.*

Many mothers there be, that thinke it sufficient to sustain onely the trouble of child-bearing: they will not burthen themselues with nourishing their children, but will seeke out some other nurse that may discharge them of that trouble. But Almighty

God

God dealeth not so with vs: for hee
 vouchsafeth to take vppon himselfe
 the whole charge and burthen: in-
 somuch, as hee is both the mother
 that bare vs, and the nurse that nou-
 risheth vs, with the mylke and che-
 rishings of his prouidence: accor-
 ding as hee himselfe witnesseth by
 one of his Prophets, saying: I
 was as it were the nurse of Ephraim, and Osea. 11. 3
 carried them in mine armes: and they
 understoode not that I had care of
 them.

So that the Lord himselfe is both
 Creator and conseruer of al things
 that be created. And like as without
 him nothing is made, euen so (were
 it nor for him) all things would goe
 to vtter ruine and decay. The Pro-
 phet Dauid confesseth plainlie both
 the one & the other, in these words:
 The eyes of all things doe looke vppon thee Psal. 145. 15
 O Lord, and thou giuest them their food in
 the season. And whilst thou giuest it, they
 receive it, and when thou stretchest forth
 the hand of thy bountifull goodnes, they are Psal. 104. 27
 replenished & satisfied with all such things
 they stande in neede of. But if thou
 O Lord) turne thy face away from them:
 they

they shall forthwith be disappointed, & vntertie faile, and retorne againe to the same dust whereof they were made.

Whereby it appeareth, that like as all the mouing and order of a clock, dependeth of the wheelles that doe drawe it and make it goe, insomuch that if they should staie, immediatlie all the whole frame and moouing of the clocke woulde stay also: euen so all the workmanship of this great frame of the worlde, dependeth whollie of the prouidence of Almighty God, in such sorte, that if his diuine prouidence should faile, all the rest would faile out of hande withall.

Euery minute & moment of our life depēdeth on the prouidence of Almighty God.

But howe many benefits (trowest thou) are contained in this one benefit: truly euerie minute and moment of an houre that thou liuest are partes of this benefite. For thou couldest not liue, nor haue anie being, so much as one minute: if Almighty God should withdrawe his prouidence, and turne his eye away neuer so little from thee.

All creatures in the world are partakers of this benefite: for we see that they all do serue to this ende. Insomuch

as the heauen is thine, the earth is
thine; yea, the Sunne, the Moone,
the starres, the sea, the fishes, the
birdes, the trees, the liuing beasts,
& to be short, all things in the world
be thine: forasmuch as they all are
appoynted to doe thee seruice. This
is that benefite which the Prophet
wondered so much at, when hee
sayde: *What is man O Lorde, that thou
shouldest bee mindfull of him: and what
the sonne of man, that thou doost so
visite him? Thou hast made him not
much inferiour to the Angelles: thou hast
crowned him with glorie and honour,
and hast made him Lorde ouer all the
workes of thy handes. Thou hast putte
all thinges under his feete, sheepe, Oxen,
and all the beastes of the field, the birdes
of the aire, and fishes of the sea, that walke
vnder the pathes of the sea. O Lorde our
God, how wonderfull is thy name ouer all
the earth?*

Psal. 8.4.

And Almighty God hath vouch-
safed not onely to appoynt all visi-
ble creatures for the seruice & be-
nefit of man; but hath also (of his
great mercie) appointed the inuisi-
ble creatures, to wit, those most no-
& excellēt vnderstandings, that
bee

*Almightie.
God hath ap-
poynted al
creatures vi-
sible and in-
uisible, to
serue man.*

Heb. 1. 14.

Mat. 10. 10.

*Vnto the An-
gels is com-
mitted the
defence and
safeguard of
men.*

be alwaies in his presence, & behold
his diuine face. For as S. Paul saith
*They bee all officers in this great house
and family of Almighty G O D, vnto
whome is committed the defence and safe-
guard of men.*

Finally, he hath employed all the
whole world to doo thee seruice, to
the intent that thou shouldest in like
manner imploy thy selfe in his ser-
uice. And his wil is, that there should
be no one creature, either vnder the
heauen or aboue, exempted from
seruing and helping thee. And thus
hath he doone, that there should be
nothing within thee, that should
not likewise be employed in seruice
of him.

And although peraduenture thou
runnest slightly ouer al these things,
yet oughtest thou not so to passe
ouer the benefits that Almighty G
hath done vnto thee, in deliuering
thee from infinite mishaps & cala-
mities, which we see doe daily hap-
pen vnto other men. Thou seest how
one is troubled with the palsey,
other is blind, another lame, an-
other broke legged, another sore woun-
ded with the stone, and others w

the strangury, gowte, fistula, & or with
other like terrible diseases, and mi-
series.

For to say the very truth, this world
is nothing els but a maine sea of in-
finite troubles, calamities, and my-
series: and scarcely canst thou finde
any one house in all this Lande of E-
gypt free from sighing, mourning,
griefe and sorrow. And now tell me
(I pray thee) who hath graunted vn-
to thee this Patent of exemption, to
be quit and free from these so gree-
uous calamities and miseries? Who
hath giue thee so great a priuiledge,
that among such a number of dyf-
fused and wounded persons, thou
shouldest be free and sound? and a-
mong such a number that doe daily
fall, thou shouldest yet stand vpright
on thy feet?

Art not thou a man as all others?
anner as all others? and the sonne
Adam as all others? If then all
these euils and miseries doe come,
either on the behalfe of nature or
of sinne, & the very same causes
in thee; howe is it that the verie
effects are not also in thee?

Who hath suspended the effectes
from

*This world
is a maine sea
of infinit trou-
bles, calami-
ties and mi-
series.*

*All the mi-
series of this
world are
benefits vn-
to vs.*

from their causes? who hath stayed
the streames of the waters, that thou
shouldest not perish with others in
this common flood, but onelie the
verie grace of God? Wherefore if
thou cast this account aright, thou
shalt finde, that all the myseries of
this worlde are benefites vnto thee
and that for euerie one of them is
particular, thou owest a special
thankfulnes and loue vnto Almighty
God. So that by the benefit (be-
fore alledged) thou maist perceiue
that al the good things in the worlde
are benefites bestowed vppon thee
(for-somuch as they all do serue for
thy conseruation:) and now also
this maist thou vnderstande, that
the miseries and euils in the worlde
are likewise benefites vnto thee:
that the Lorde hath deliuered thee
from them all.

*Of the benefite of Redemp-
tion.*

S. III.

LET vs come now vnto the in-
comparable benefite of our Redemp-

although it should be much better, to adore thys mysterie with an
lie silence, then to speake of it in
ch grosse and base wise, as we must
e with our mortall tongue. Thou
ddest loose (through sinne) that
st innocencie and grace wherein
ou wast created, & Almighty God
ight (with good equitie & iustice)
ue left thee in that miserable state
he left the deuil: and none should
ue beene able to haue reprooued
m therefore. And yet he would not
do, but rather contrariwise chan-
ng his anger into mercy, it pleased
m of his infinite goodnes, to be-
w greatest benefites at that time,
en hee was most prouoked to
ath with greatest offences. And
eras he might haue repaired this
le of innocency, by sending some
ngel or Archāgel, or by som other
eanes: yet hee woulde not so doe,
t vouchsafed to come euen him-
e in person. And whereas hee
ght haue come with great maie-
and glory, he abased himselfe so
re: as to come in great humilitie
ouerty. And this he did, to cause
e to be the more in loue with him
by

by reason of this benefite? and to make thee the more beholding vnto him by this example : and to make thy redemption the more aboundant by reason of the great treasure that he bestowed vpon it, & to giue thee more cleerely to vnderstande, how much good will hee beareth vnto thee, that thou shouldest beare towards him the like againe; and to shewe plainlie vnto thee, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

Esay. 53.

This is the benefite which the Prophet Esay extolleth, (and that for a great good cause) in these words which (after the translation of the Septuaginta) sounde thus : *In all tribulations of men, he neuer fainted, neither was hee euer wearie, in suffering for them.*

Neyther would he sende any bassadour or Angel to redeeme them, but vouchsafed (of his great meere) to come hymselfe in person to redeeme them, and to carry them on his shoulders all the daies of this worlde; notwithstanding that he did euill acknowledge this benefite

but did grieue and prouoke the holy Ghost to anger.

And if thou bee so much bounde to the Lorde, for that he vouchsafed to come himselfe in person to redeeme thee: howe much more art thou bounde vnto him for the manner of thy redemption? which was

thy suffering so great paines and torments. It were certainly a great benefite, if a king wold pardon a thiefe that had deserued to bee whipped: but if the King would vouchsafe himselfe, to receiue the lashes vpon his own shoulders for him; this were without comparison a farre greater benefite. Consider therefore, how many benefites are comprehended in this benefite of thy redemption.

Lift vp the eyes of thy soule, and thy Sauiour hanging vppon the crosse; consider all the wounds and bruises, that the Lord of Maiestie hath there for thy sake; for euery one of them is a benefite of it selfe, and a singular benefite. Beholde this most innocent bodie of thy Sauiour and Redeemer, all of a gore and with so manie woundes and bruises on all partes of him, and the blood

How greatly we are bound to the lord for the manner of our redemption.

blood gushing out on euerie side. Behold that most sacred head, falling downe for very faintnes, and hanging vpon his shoulders. Behold that diuine face, (which the Angels are desirous to behold) how disfigured it is, and ouerflowne with streams of bloud: in some parts fresh and red coloured, in other parts very foule and blacke.

Behold that most beautiful visage of al creatures, & that countenance that delighted the eyes of all such as beheld it; howe it hath now lost all the flower of his former beautie. Behold that holy Nazareth, more pure then snow, more white then milke, better colored then old Iuorie: how he is now becom blacker the cole, and so much disfigured and beraied that scarcely his owne friendes are able to know him. Behold that holy mouth, how vvanne and deadly looketh. Beholde his lippes, how blacke and blew they seeme: behold how they moue, desiring pardon and mercie, euen for those that are very tormentors.

Finally, wheresoeuer thou beholdest him, thou shalt finde, that the

Lam 3.

is no one part of him free from pain
and griefe, but that he is couered al
ouer with lashes and woundes, euen
from the toppe of his head, to the
soles of his feet. That goodly cleere
forehead, and those eies more beau-
tifull then the Sunne, are nowe dim-
ned & darkened with the blood and
presence of death. Those eares that
are wont to heare the songs of hea-
uen, do now heare the horrible blas-
phemies of sinners. Those armes so
well fashioned and so large, that they
embraced al the power of the world,
are nowe distreyned, and stretched
out vpon the Crosse.

Those hands that created the hea-
uens, and were neuer iniurious vnto
any man, are nowe nailed and clen-
ched fast, with hard & sharpe nailes.
Those blessed feete, that neuer wal-
ked in the waies of sinners, are nowe
badly wounded & pierced throgh.
But aboue al this, behold the bedde
where he lieth, and whereupon that
heauenly Bridegroom sleepeth at
one day, how narrow and hard it
is, and how he hath nothing where-
upon to rest his head. O precious
of my sweete Sauour, vvhath
R
mea-

meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceiued by the holy Ghost: how is it, that I see thee thus wounded and euill intreated for my sake? O sweete and louing side, what meaneth this great wound and open clift in thee? What meaneth this so great aboundance of blood? Alas wretch that I am, vvhhat a pittifull sight is this, to see thee thus furiously pierced vvith a speare for my sake?

O rigorous tree, vvhy art thou so stiffe and inflexible? vvhy dost thou not a little mollifie thy hardnesse? vvhy dost thou not bow downe those high branches, and lette downe to me this most precious fruit, that I may tast thereof? O cruell nayles, vvhy leaue you not those innocent hands and feete of my innocent Saviour, and come and enter into my heart, & pierce it through: For it is I that haue sinned, and not hee. O good Iesus, what hast thou to doe vvith so many cruel torments? What hast thou to doe vvith death, vvith sharpe nayles, and vvith the Crosse? Vndoubtedly the Prophet had good reason

reason to say, that *His workes shall be* Esay. 28. 21.
verie strange, and farre unlike himselfe.

What is more strange, and more
 contrary to life, then death? What
 is more disagreeable to glorie, then
 paine? What is further off from the
 nature of most perfect holines & in-
 nocency, then the image and shape
 of a sinner? This title and shape (O
 Lord) is certainly verie strange for
 mee. O true Iacob, that with wea-
 ring the garments of others, & with
 disguising thy selfe in a strange ha-
 bit: hast purchased for vs the bles-
 sing of our heauenly father. For by
 taking vpon thee the Image of a sin-
 ner, thou hast purchased for vs vic-
 tie against sinne. O goodnesse in-
 takeable; O mercy vnderstand; O
 exceeding al vnderstanding; O
 caritie incomprehensible. Tell me
 most merciful Lord) what sawest
 thou in vs? what seruice haue wee
 done vnto thee? with what workes
 haue wee bound thee, to suffer such
 tedious & cruell torments for our
 sakes? O wonderful bountifullnesse,
 without any merite of our part,
 without any necessitie of thine
 part: wouldest vouchsafe on-

Gen. 27. 28.

Titus. 3. 4.

ly of thy meere grace and mercie, to purchase our Redemption after this sort: *The benigntie and clemencie of our Saviour (sayth the Apostle) hath appeared, not in respect of the workes of righteousness which we haue wrought: but according to his great mercie hee hath saved vs.*

Esay. 43. 22.

O how wonderfull desirous was our most gracious Lorde that wee should vnderstand his mercy: when by the Prophet Esay hee spake those so notable wordes? *Thou hast not called vpon me (O Iacob) and thou O Israel hast not trauailed in my seruice. Thou hast not offered vnto mee thy Rams in a whole burnt sacrifice, neyther hast thou glorified me with thine oblations. And yet for all this, thou hast made me to serue in thy seruice, and hast put mee to paines with thine iniquitie. It is I: it is I that doe pardon thine iniquities for mine own sake, and that will neuer be mindfull of them. Put me in mind, and let vs enter into iudgement: and shewe thou haue any thing wherewith to iustifie thy selfe.*

Wherefore O most mercifull and sweete Lorde, what thing is there in me, where-with I may recompence thee for this so great benefite? *shew*

should liue all the liues of the Children of Adam, and all the dayes and yeeres of the world. If I were able to sustaine all the trauailes and paines of all the men that eyther be, hath beene, or shall be: all this were as nothing, to recompence the very least griete and paine that thou hast suffered for me. Considering therefore, that I can by no meanes possible discharge this inestimable great debt: let me pay thee (O my Almighty God) if it be thy blessed wil, with the continuall remembrance of the same.

I beseech thee (O Lord) euen by the bowels of thy infinite charitie, that thou wilt wound my heart with thy woundes, and make my soule drunk with thy most pretious blood of such sort; that whither-soeuer I shall turne my selfe, I may see thee alwaies crucified, and where-soeuer I shall cast mine eyes, all things may shew vnto mee to shyne with thy precious blood. Let this bee all my consolation, to be alwaies crucified in thee, and let this bee all my affection, to think of any other thing besides thee. Consider (O my Almighty

R 3 mighty

mighty God) the great price where-
with thou hast bought mee, and suf-
fer not so precious a treasure to be
shed in vaine for mee. And graunt
me (O most mercifull Lord) that I
be not as a childe that is borne be-
fore his time, whome his mother
bringeth forth with exceeding great
trauaile and paine, and yet he enjoy-
eth not the commoditie and fruit
of life.

*Of the fourth benefite: to wit,
of Vocation.*

S. IIII.

NExt after this, thinke vpon the
benefit of Vocation, or calling
of Almighty God; without which
all other benefites tend to the grea-
ter damnation of a man. But heere
is to bee noted, that there bee
Two callings. kindes of callings of almighty God.
One vnto *Faith*, by meane of the Sa-
crament of Baptisme; and the other
vnto *Grace*, after that a man ha-
th lost the first innocencie which he
had by baptisme.

Confess

Consider now vvhhat a great bene-
 fite the first calling of thee was, by
 meanes of the Sacrament of holie
 Baptisme, whereby thou wast clen-
 sed from originall sinne, deliuered
 from the power of the diuell, made
 the sonne of Almighty God, and an
 inheritour of his kingdome.

*The first call-
 ing by bap-
 tisme.*

There he tooke thy soule to be his
 spouse, and adorned it with such or-
 naments, as were conuenient for
 such a state: to wit, with grace, and
 with the vertues and gifts of the ho-
 ly Ghost, and also with other Jewels
 and gifts, that are farre more preci-
 ous then those that were giuen to
 Rebecca, when she was taken to bee
 the spouse of Isaack. Now vvhathast
 thou done, vvhereby to deserue so
 great a benefit as this is? How ma-
 ny thousands, not onely of men, but
 also of Nations & whole countries
 are there, that by the iust iudgemēt
 of Almighty God, doo not obtaine
 this inestimable great benefit? what
 had become of thee, if thou haddest
 bene borne among those infidels,
 and wanted this knowledge of the
 true liuing God, and vvorshipped
 stocks and stones for God, as the In-

Gen. 24. 53

fields do? How much art thou bound vnto Almighty God, that among such a number of lost and damned soules, it pleased him that thou shouldest bee one of the number of them that should bee saued, yea, and bee borne in the lap of the true Catholike Church, and be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Sauour Iesus Christ.

The seconde calling.

Now, if after the grace of this first calling, thou hast (through thine owne default and sinfull life) lost the innocency which thou receiuedst in the Sacrament of Baptisme: in case it hath pleased the Lord (al that notwithstanding) to call thee the second time, yea, and very manie and oftentimes: how much art thou the bound vnto him, for this so passing great benefite? Howe many benefites are contained in this benefite? One benefite it was to expect and tarry for thy conuersion so long time; to giue thee space of repentance; to suffer thee so long to continue in that state of sinne and wickednes, not to cut downe the vnfruitfull and vnprofitable tree, y occupied

a roome in the earth, and receiued
the influence of heauen altogether
in vaine. Another benefit it was, to
suffer thee to commit so manie and
so hainous enormous sinnes, & not
to cast thee down therefore, into the
most horrible bottomlesse pit of hel
fire; where (perhaps) many other are
now there tormented; euen for lesse
offences then thine. Another bene-
fit it was, to send thee so many good
inspirations and holy purposes, euē
in the midst of thy verie sins & wic-
ked life, & to persist in calling thee
so long a time; whereas thou (in the
meane season) diddest nothing else
but offend him very grieuously that
called thee. Another benefit it was
also, to bring thy great stubburnes
and long obstinate resistance (at the
length) to an ende, and to call thee
with such a mighty and loud voyce,
that thereby thou mightst rise from
death to life, and come foorth as it
were another Lazarus, out of the
marke and obscure graue of thy wic-
ked and sinfull life, and not with thy
hands and feet bound, but loosed &
at free libertie, out of the stinck-
ing prison & thraldome of the ene-

2.

3.

4.

Iohn. 11. 44.

mie of mankind.

Luk. 15. 22

But aboue all this, what a benefite was it, to grant thee then not onely pardon for thy sinnes past, but also grace from that time forwards, not to returne vnto them again, giuing thee (moreouer) all such other ornaments, as were giuen to the penitent prodigall sonne, when he was receiued into grace & fauor againe by meanes of which ornaments and graces, thou mightest liue as y^e child of God, and contemne and laugh at the malice of the deuill, and triumph ouer the worlde, and take a sweet taste of the thinges appertaining vnto almighty God, which before seemed very vnsauorie vnto thee: and withal, conceiue a certain lothsomnes & misliking of y^e thinges of the world, which before seemed very sauory & delightfull vnto thee.

But now besides this, what if thou do cōsider, vnto howe many others Almighty God hath denied this benefite, which he hath so freely granted vnto thee? And wheras thou being a sinner as well as they, and as vnworthy of this calling as they, yet it hath pleased Almighty God, to
suffer

suffer them to continue in their wicked state, & to cal thee vnto the state of saluation and grace. With what thanks and with what seruice, art thou able to recompence him, for this inestimable speciall fauour and grace? vvhhat an excee ding ioy vvill it bee vnto thee, when (by vertue of this vocation) thou shalt see thy self to haue the fruition of Almighty God for euer and euer in the kingdom of heauen? and shalt see other of thy companions & acquaintāce, for want of the like grace of God, to remaine euerlastingly tormented in the horrible raging fire of hell?

O good Lord, what a number of things are there included in this grace, to be wel vvaied and earnestly considered? Tell mee (I pray thee) when the blessed theefe, vvho (vpon his true repentance) receiued the Promise of Paradise, seeth himselfe in that so great glory, which he now possesseth in the kingdome of heauen, and seeth his companion also, in those great horrible torments of hell fire, and calleth to mind vvithall that hee himselfe vvvas a thiefe also as well as the other, and suffered for his

Luk. 13. 43.

his robberies as the other did, and that (a little before) he blasphemed our Sauour Iesus Christ, in like manner as his companion did: and that yet (for all this) it pleased Almighty God, to cast his mercifull eies vpon him, and to giue him so great a light; leauing the other thiefe in his darknes. Now in considering heere vpon, what thanks (thinkest thou) doth he render vnto Almighty God for this speciall grace? how wonderfully doth hee reioyce at so great a benefite? how doth he maruaile at so great a iudgement? with what a passing great loue doth he loue him that would vouchsafe to preuent him with such a singular and wonderfull grace?

Now if this seeme so great a benefit vnto thee, remember thy selfe, that our Sauior Christ hath bestowed the like inestimable benefit vpon thee, when the same louing, Lord vouchsafed to cast his mercifull eies so specially vpon thee, and did not with the like manner of calling, call thy neighbor, cōpanion, or friend, who (peraduenture) had lesse offended his diuine Maiestie then thou.

Consider

Consider then, howe much thou art bound to the Lorde for this his great benefite, and what a great occasion is heere offered vnto thee to desire euen to suffer death for the loue of him.

Besides all this, consider how costly and chargeable this benefite of our Redemption was to our Sauiour Christ, which was so freely giuen vnto thee. Vnto thee it was giuen frankly, and of meere grace: and it cost him euen his owne most precious bloud and life also. For it is manifest, that without the same our sins could not bee pardoned, nor our wounds cured.

It is sayd of the Pellican, that shee bringeth forth her yong ones dead, and seeing them in this case, shee striketh her selfe vpon the breast with her beake, vntil shee cause blood to come out, and therewith shee batheth her yong ones, and so they re-ueiue heate and life. Now if thou wilt vnderstand how great this benefite is, make account with thy self, that when thou wast dead in sinne, that most louing and mercifull Pellican (our Sauiour Christ) moued

ued

Exod. 13. 3.

ued vvith most tender pittie & compassion, strooke his sacred breake vvith a speare, & vvashed the deadly woundes of thy soule, vvith the precious bloud of his vvoundes and so vvith his own death he gaue thee life, and vvith his owne woundes healed thy woundes.

Be not thou therefore vnthankful to him, for this so great & costly benefite: but as the Lord admonisheth thee, be mindful of the day in which thou camest out of Egypt.

This day was the day of thy Passouer: this was the day of thy resurrection, forasmuch as vpon this day thou hast passed through the Redde sea of the bloud of Christ, vnto the Lande of Promise: and vpon this day, thou hast risen againe from death to life.

¶ Of the particular benefites that Almighty God hath bestowed vpon vs.

S. V.

THese benefites aforesaid are general. Other benefites there are more

more particular; that bee giuen to *Of particular*
 particular persons: the which bene- *and secret*
 fites none other knoweth, but onely *benefits.*
 he that hath receiued them. In this
 account are reckoned many kindes
 of benefites, either of fortune, or of
 nature, or of Grace: which Almighty
 God hath giuen to each one in
 particular, and also diuers and sun-
 drie miseries & dangers, both of bo-
 dy and soule; from which he (of his
 meere mercy) hath deliuered vs. For
 which particular benefites, we are as
 well bound to giue him thanks, as
 for the former generall benefites:
 in so much as they are more certain
 signes and tokens, of the special and
 particular loue & prouidence that
 the Lord beareth towarde vs. Such
 benefites as these are, cannot be writ-
 ten in bookes: but euery one ought
 to write them in his heart, and so to
 payne them with the other generall
 benefites, and to giue most humble
 thanks vnto the Lord for them.

There be also other benefites yet
 more secreete and hidden then these,
 which are vnknowne, euen to the
 partie himselfe that hath recei-
 ued them. These are certaine priuy
 dangers *The Lorde*
preserueth vs
many times,
from secret
snare.

and dangers
that other-
wise would
fall upon vs.

daungers and secret snares, which the Lord is wont to preuent and disappoint by his diuine prouidence: for that he vnderstādeth, what great damage & preiudice they might do vnto vs, in case hee should not cut them off & disappoint their course. What man is able to tell, from howe manie temptations Almighty God hath preserued him, and from howe many occasions of sins hee hath deliuered him, and howe often-times he hath stopped the passages, and remooued awaie the subtile and deceitfull snares of the Deuill, our watchfull enemy, that wee should not fall into them?

Iob. i. io

The Deuill himselfe sayth of the holy man Iob, that Almighty God had enuironed him on euerie side, that nothing might doe him hurt. And euen so is the Lorde wont to keepe and preserue such as bee his, as it were a glasse preserued in his case, that nothing may hurt them.

It may also bee, that a man that hath receiued of Almighty God some secret giftes, although he himselfe knoweth not of them, as also a man may, and is wont to haue ma-

nie secret finnes, which he himselfe
that committeth them, knoweth
not. Wherefore, like as for these kind
of sins, we ought daily to pray with
the Prophet and say, *Ab occultis meis*
munda me Domine: Deliuere me, O Lorde,
from my secret finnes. Euen so ought
we also euery day, to yeeld him most
humble and hearty thanks for these
kinde of benefits, that by this meane
no sinne may remaine without re-
pentance, nor benefit without ren-
dering of thanks for the same.

Psal. 19. 21.

*The end of the seauen Morning
Meditations.*

Heere followeth the
Evening Meditations, according
to the seauen daies of the
weeke.

Meditation for Monday
Night.

¶ This day thou hast to meditate vpon
the humilitie of our Saviour Christ, and
upon the institution of the most blessed Sa-
crament of the Lords Supper.

The Text of the foure holy
Euangelists.

Mat. 26. 20.
Mar. 14. 18.
Luk. 22. 14.
Ioh. 13. 31.

VV Hen the houre of Sup-
per was come, our Saviour
our Christ sate downe
at the Table, and his
twelue Apostles with
him. And he said vnto them: I haue had
great desire to eate this passeouer with you
before my passion. And as they were eating
hee said: Verily I say vnto you, that

you shall betray me. And they were exceedingly sorrowful, and began euerie one of them to say vnto him: Is it I, Lorde? And he answered and said: He that dippeth his hand with mee in the dish, he shall betray mee. The Sonne of man goeth his way as it is written of him. But woe bee to that man by whome he is betrayed. It had bene good for that man, if hee had neuer bin borne. Then Iudas that betrayed him, answered and saide: Is it I Maister? And hee saide vnto him, Thou hast said.

When supper was doone, he arose vpp from the Table, and putte of his garments: and taking a towell, hee girded himselfe with it. After that, hee powred water into a bason, and began to wash his disciples feet, and to wipe them with the towell wherewith he was girded. Then he came to Simon Peter, who saide to him: Lorde, doost thou wash my feete? Iesus answered and saide vnto him: What I doe, thou knowest not now, but thou shalt know it heereafter. Peter saide vnto him: Thou shalt neuer wash my feete. Iesus answered him. If I wash thee not, thou shalt haue no part with mee. Simon Peter saide vnto him. Lorde, not onely my feete, but my handes and my head also.

Iesus said vnto him, hee that is washed needeth

needeth not to wash saving onely his feet: but hee is cleane euerie whit. And yee are cleane, but not al. For he knew who should betray him. And therefore he saide, yee are not all cleane. So after hee had washed their feet, and had taken his garments, and was set down againe, hee saide unto them, Know ye what I haue done to you? yee call me Maister and Lorde. And yee say well. For so I am indeede. If I then being your Lorde and Maister, haue washed your feet, ye ought also to wash one anothers feet. For I haue giuen you an example, that you should do euen as I haue done to you.

After our sauour had thus washed their feete, he tooke bread, and when he had blessed, he brake it, and gaue it to his Disciples, saying: Take and eat: this is my bodie. He tooke the Cuppe likewise, and when hee had blessed it, he gaue it to them saying: Drinke yee all of this. For this is my bloud of the Newe Testament, which shall bee shed for manie, for the remission of sinnes. So often as you shal do this thing, do it in the remembrance of me.

*Meditations vpon these points of
the Text.*

Contemplate nowe (O my soule)
vpon thy sweete and milde Sau-
iour in this supper; and beholde his
wonderfull example of inestimable
humilitie, which hee heere sheweth
unto thee, in rising from the Table
and washing his Disciples feete: O
sweete Saviour, vwhat is this that
thou doost? what meaneth this so
great abasing of thy diuine maiesty?
O my soule, what wouldest thou
haue thought, if thou haddest beene
there present, and haddest seene Al-
mighty God himselfe, kneeling be-
fore the feete of men: yea, euen be-
fore the feete of Iudas? O cruell Iu-
das, why doth not this so great hu-
mility mollifie thy stony hart? howe
can it, y it causeth not thy verie bow-
els to burst and riue in sunder, con-
sidering this so great and wonder-
full meekenes?

Is it possible (thou Traytor) that
thou hast conspired to betraie thys
most meeke and gentle Lambe? is
it

it possible that thou shouldest not feele some remorse of conscience, in beholding this example? O yee white and beautifull handes, howe could yee vouchsafe to touch such loth-some and abhominable feet? O most pure and clean handes, why disdain ye not those very feet, that were all be-durtied in foule waies, whiles they trauailed to shed your bloud?

Haba. 3. 2

Behold heere, O ye blessed spirits, what your Creator doth; come yee, and behold frō heauen, & ye shal see euen the Almighty himselve, kneeling before the feet of men, and tell me, if euer he vsed the like kinde of courtesie with you? O Lorde, I haue hearde thy wordes and I was afraide: I haue considered thy workes, and I was whollie amazed. O yee blessed Apostles, why tremble yee not, at the wonderfull sight of this so great humilitie? Peter, what doest thou? what? wilt thou condescende, that this Lord of maiestie shall wath thy feete.

S. Peter, when he beheld our Saniour kneeling before him, wondered exceedingly, yea, he was altogether

ere astonied thereat, and began to
y in this wise: what meaneth this,
Lord? vvhath? wilt thou wash my
ete? Art not thou the sonne of the
uing GOD? the Creator of the
world? the beauty of the heauens?
e paradise of Angels? the Redee-
er of men? the brightnesse of thy
thers glory? hee which dwelleth in
e highest? and wilt thou (not-
withstanding all this) wash my
ete?

What? Wilt thou (being a Lord of
great maiestie and glory) take
ch a vile & base office vpon thee?
t thou (I say) abase thy selfe, that
st laid the foundatiō of the earth,
d beautified the same with so ma-
wonders, that hast enclosed the
de world within thy hande, that
ouest the heauē's, rulest the earth,
uidest the waters, ordainest the
mes, disposest the causes, beauti-
st the Angels, orderest men, and
uernest all things with thy wise-
me? Is it seemely that thou shol-
st wash my feete?

Mine I say, who am I but a mortall
an, a little clodde of earth and a-
s, a vessell of corruption, a crea-
ture

ture full freight with vanitie and ignorance, full of infinite misery, and (which exceedeth all misery) full of sins, and yet all this notwithstanding, wilt thou ô Lorde wash my feete? What? wilt thou beeing the Lorde of all things, abase thy selfe vnder me, that am inferiour to thee? all? Verily the highnes of thy maiestie, and the profunditie of my miseries, doe (as it were) enforce mee that I cannot cōsent to such a deed. Leauē therefore, ô my Lord, leauē I pray thee, this base office for thy seruants, lay downe the towell, and putte on thy apparrell againe, and sitte down in thy seate, and wash my feete. Beware that the heauen bee not ashamed of it, vwhen they shall see howe by this ceremonie thou doost sette them beneath the earth.

For by dooing this seruile office those very hands in whose powre the Father hath cōmitted the heauen and all other things should be abased vnder the feete of men. Take heede that all naturall creatures be not very much grieued, or rather with great disdaine, to see theselues thus

subject vnder any other feete then
 mine. Take heed also least the daugh
 ter of king Saule despise thee not,
 when she shal see thee girded about^r. Sam. 6. 16
 with this towell, after the manner of
 a seruant, and say that shee will not
 take him for her spouse, and much
 lesse for her God, whom she seeth to
 extend vppon so base and vile an
 office.

Such words or the like spake saint
 Peter, as a man that had not as yet
 any taste or feeling of things apper
 taining vnto Almighty God: and
 as one that vnderstoode not what
 great glory lay hidde in this worke,
 which seemed to the eye so base and
 vile. But our sauiour who knewe it
 right wel, and was withall desirous
 to leaue vnto vs for a memoriall at
 that time, such a wonderfull exam
 ple of humilitie, satisfied the sim
 plicitie of his Disciple, & went for
 ward afterward in the good woorke
 he had begunne.

Here we haue to note with all di
 ligence, what a great & earnest care
 our Sauiour had to make vs hum
 ble, in that beeing nowe at the gate,
 and entry into his most grievous &
 bitter

*The great
 carefulnes of
 our Sauiour
 to make vs
 humble.*

bitter passion, wherein he knewe he should giue vs such great and wonderfull examples of humilitie, as might suffice to admonish both heauen and earth: hee thought all that not enough, but would further adde this notable example also besides all the rest; whereby this vertue of humilitie might the better be commended vnto vs.

A commendation of the vertue of humilitie.

Luk. 1. 41

O wonderfull vertue: how great must thy riches bee, seeing thou art thus commended to vs? Howe can thy treasures bee but notoriouſlie knowne, seeing thou art by so manie waies set out vnto vs? O humilitie, that art preached, and taught in all the whole life of our Sauior Christ, sung, and praised by the mouth of hys owne most blessed mother! O most beautifull flower among vertues; O diuine Adamant, that drawest vnto thee euen the Creator of all things.

Who-soeuer he be that banisheth thee away, shall bee banished awaie from Almighty God, yea, though he be in the highest place of heauen, and who-soeuer he bee that embraceth thee, shall be embraced of Almighty

mighty God, yea, although he be
the greatest sinner in the world.
Great are thy graces, & maruailous
thy effects. Thou pleasest men;
thou contentest the Angels; thou
confoundest the deuils, and bindest
the hands of the Creator. Thou art
the foundation of vertues, the death
of vices, the glasse of virgins, and
the habitation of the most blessed
Trinitie.

1.Reg. 21.
39.

Who so gathereth without thee,
soweth; who so buildeth, & not
on thee, pulleth downe: & who
heapeth vertues together without
thee, the dust carieth them quite a-
way before the face of the wind.
Without thee the virgin is shut out
of the gates of heauen, & with thee
the publique sinner is receiued
into the feete of Christ. Embrace this
virtue of humility, ô ye virgins, that
by your virginity may be auai-
lable vnto you. Ye that be religious
sons, see that ye seek earnestly al-
for this vertu, for without it your
religion is but vaine and to no pur-
pose. And ye of the laietie, seek no
for this vertue, than the religi-
ous do, that by the same ye may be

Mat. 25. 12.

Luk. 7. 37.

deliuered from the snares of the sinfull world.

*The misterie
of our Re-
demption.*

Thys beeing done; consider also howe after our Sauour had washed their feete, hee wiped them cleane with that towell where-with hee was girded: and lift vp the eyes of his soule some-what higher, and there shalt thou see represented the mystery of our redemption. Consider how that faire Towell receiued into it all the filth, and vncleannesse of those feete, which were altogether very foule & filthie. And as the feet were made cleane and faire, so the Towell contrariwise (after hee had wiped their feet with it) was wholly bespattered and defiled.

Cant. 5. 10

Nowe what is more filthie than man conceiued and borne in sinne, and what is more cleane and beautiful, then our Sauour Christ conceiued of the holie Ghost? My *beloued is white and well coloured (like the Spouse) and chosen out among the sandes.*

This most sweete & louing Lord then, that was so faire & so cleane, was content to receiue into himselfe all the spots & filthines of our soules.

to wit, the paynes which our finnes
deserued: and that hee might leaue
our soules cleane & free from them,
himselfe remained all be-spotted
& defiled with the same. Insomuch
that the whole Church is amazed at
it, and therefore demaundeth by the
prophet Esay this question, saying:
Wherefore doest thou, (O Lord) weare Esay.63.2
thy garments all be-spotted, and dyed with
cloude, like vnto them that stampe grapes
in the Vine-presse? Nowe if thys
cloude and these foule spottes bee of
others, (to wit, of our finnes,) tell
mee (O King of glorie) were it not Psal.24.8
more meete that men themselues
shoulde suffer according to theyr
owne deserts, then that thou (ô most
innocent Lorde) shouldest be thus
both defiled & tormented for their
sakes?

Had it not been more decent that
his filthines should haue remained
vpon his owne dung-hill, and not
vpon thee, the myrrour of all beau-
tie? What a wonderfull pittie and
compassion was it, that moued thee
to haue such a seruent desire of the
cleannes of my soule, that y^e woul-
dest with so great charge and losse of
S 3 thine

thyne owne beautie, bestow it vpon me? What man aliue would take a fine towell wrought with golde, and wipe therewith a foule sluttish dish, especiallie such a dish as were rent and broken in many places?

Blessed art thou (ô my most mercifull and louing Lord) all the Angels praise thee (ô G O D) for euermore. For that it hath pleased thee to become (as it were) an outcast of the worlde, taking vpon thee all our filthines & miseries, (which are the paines due vnto vs for our sins) to deliuer vs quite, and make vs free from them.

After this, consider those words where-with our Sauour made an end of this historie, saying: *I haue giuen you an example, that you shoulde doe, euen as I haue done to you.* Which wordes are to be referred not onely to the matter & example of humility, but also euen to all other works and life of our Sauour Christ: forsomuch as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented vnto vs, to wit, of humility, as S. Cyprian declareth more at large

*The life of
Christ is a
most perfect
patterne of
all vertues,
and especially
of humilitie*

arge in these words. It was chiefly
(sayth he) a worke of great patience
and humilitie, that so high and ex-
cellent a maiesty wold vouchsafe to
come downe from heauen vnto the
earth, and clothe himselfe with our
clay: & that he would dissemble the
glory of his immortality, & becom
mortal, to the end, that being him-
self innocent & faultlesse, he might
be punished for such as were guilty.
The Lord would be baptised of his
seruant: hee that came to pardon
sinnes, vould bee washed with the
water of sinners, hee that feedeth all
Creatures, fasted fortie daies in the
wildernes, and in the end, suffered
hunger, which hee did to this ende,
that al such as haue a hungrie appe-
tite vnto Gods word, and long af-
ter his grace, might bee satisfied
with the same. Hee fought with the
deuill that tempted him, & conten-
ding himself with the victory, offered
his enemy no further harme, but by
word onely. His disciples he neuer
despised, as a lord doth his seruants,
but entertained the with great cha-
ritie and beneuolence; yea, he vsed
them louinglie, as brethren.

Neither is it to be maruailed at that hee thus behaued himselfe towards his disciples, beeing as they were, obedient, seeing he could suffer that arrant traytor Iudas so patiently, and beare with him euen vntil the end, and suffer him being his enemy, to eate together with him at his owne table; and knowing full well whereabout hee went, would neuer discouer him, but was content to receiue a kisse of him, euen of him, (I say) that had solde him with such a trayterous peace. Moreouer, with what great patience did hee beare with the Iewes, vntill that present houre? How painefully did hee labor to moue those vnbeleeuing hearts with his cōtinual preaching, to embrace the faith? what great trauaile took he to allure those vngratefull men vnto him by good workes?

How meekely answered he to such as cōtrariied him in his speech? with what clemencie bare hee with the proude? with what a wonderfull humilitie yeelded hee vnto the furious rage of his enemies and persecutors? How trauailed he vntill the houre of his most bitter passion, to
ouer-

ouercome them that had beene the
 murderers of the Prophets, & hai-
 nous rebels against Almighty God.
 In like manner, at the very houre
 of his passion, before they came to
 the shedding of his most precious
 blood, and to putte him to that most
 cruel death, howe great were the
 mocks & taunts he suffered? Howe
 patiently did hee beare the spetting
 of those infernal mouthes, that had
 him selfe not long before, with the
 spittle of his owne mouth, restored
 a blinde man to his perfect sight?
 Howe suffered hee theyr whippings,
 whose seruantes were woont in his
 name, with mightie power to whip
 the very diuels? how was he crow-
 ned with thornes, that crowned his
 Martyrs with euerlasting garlands?
 Howe vvas he smitten on the face
 with the palmes of mens handes,
 that giueth the Palme of victory vn-
 to such as be conquerers? howe was
 he robbed of his earthly garments,
 which clotheth his Saints with gar-
 ments of immortalitie? how was he
 profered most bitter gaule, that gi-
 ueth vs the bread of heauen? howe
 vvas hee offered vinegar to drinke,

that giueth the cuppe of saluation? Hee that was so innocent, hee that was so iust, or rather, hee that was innocencie and iustice it selfe, was accounted among the eues: the euerlasting truth was accused with false witnes, the iudge of the world was condemned by wicked men: the word of god receiued the sentence of death with silence. Consider more ouer, at what tyme the Sauour of the world was nailed to the Crosse, and at the very houre of his death, whē the starres were obscured, the Elements troubled, when the earth quaked, when the light was darkened, when the sunne turned away his eyes, and would not suffer his beames to shine vpon the earth, least happily it might see such a great crueltie. Consider (I say) how euen at this time, our Sauour did not so much as open his mouth or moue himselfe: how hee would not at the very last houre and point of death, discouer the glory of his Maiesty, but suffered cōtinually the extreame and violent conflict, euen vnto the end, intending thereby to leaue vnto vs, a perfect example of
CONT

continuell patience. Yea, moreouer
and besides all this, if those cruell
bloudie ministers, that crucified &
tormented that blessed body of his,
would haue conuerted, and beene
penitent, hee was readie to receiue
them to his grace and fauour, euen
at the very last instant: neither wold
hee haue shutte vp the gates of his
Church from any man.

Now therfore, vwhat thing in the
world cā possibly be of greater be-
nignitie & patience, then the bloud
of Christ, that offered life euen to
them that shedde the same bloud?
But such and so great is the pati-
ence of our sweete Sauour Christ:
hitherto be the words of Saint Cy-
rian.

*of the blessed sacrament of the bodie and
blood of our Sauour Christ: and of the
causes wherefore it was insti-
tuted.*

S. II.

ONE of the most principall cau-
ses vwhy our Lord and Sauour
Christ came into the vvorlde, vvas
to

Luk. 12. 49.

to enkindle the hearts of men in the
loue of Almighty G O D : for
he saith by S. Luke : *I am come to
putte fire vpon the earth, and what would
I else, but that it should burne?* This fire
did our Sauour putte on the
earth, when hee bestowed vpon
men such and so many wonderfull
benefits, when he wrought so great
works of loue among them, and
wholly enflamed them in this fire of
Loue.

Iohn 13. 1

Now, albeit that al the woorks of
his most holy life, doo serue to this
end, yet of all others, those do most
effectually serue to this purpose
which hee did in the end of his life
according as S. Iohn the Euangelist
signifieth, saying : *His friends that hee
had in the world, hee loued them especially
in the ende.* For at that time hee be-
stowed greater benefits vpon them
and discovered vnto them great
pledges and tokens of his loue, a-
mong the which singular pledges
one of the most principall was the
institution of this most blessed Sup-
per; the which thing shall appeare
verie plainly vnto him, that will con-
sider with good attention the cause

of the institution of the same.

But in this behalte, I beseech thee
(most mercifull Lorde) that thou
wilt vouchsafe to open our eies, and
grant vs thy light, that wee may see
what causes they were that mooued
thy louing heart, to institute for vs,
this so wonderfull a Sacrament, and
to leaue it vnto vs.

Nowe that vve may vnderstande
omevvhat of this diuine mystery,
it is to be presupposed (good Chri-
stian Reader) that no tongue created
is able to expresse the passing great
loue, that our Sauour Christ bea-
reth tovyardes the true Catholike
Church his Spouse, & consequently
to euery soule that is in the state
of grace, forsomuch as euery such
soule is also his Spouse.

For this cause the Apostle Saint
Paul requested and desired, that al-
mighty God would reueale vnto vs
the greatnes of his loue, vvhich vn-
doubtedly is so great, that it farre
exceedeth all the vvisedom and knowv-
ledge created: yea, though it vvere
that vvonderfull knowvledge of the
angels.

The first cause.

OVR most sweete bridegroom,
 when he minded to depart out
 of this life, and to absent himselfe
 from his church, his deere Spouse
 (to the intent that this his absence
 might not be any occasion vnto her
 to forget him) hee lefte vnto her for
 a remembrance this most excellent
 Sacrament.

Wherein hee himselfe would re-
 maine spirituallie; for he could not
 beare it, that betweene him and her
 there should bee any lesse pledge to
 prouoke her to be mindfull of him,
 then euen himselfe. And therefore
 hee pronounced at that time these

Luk 22. 19. *sweet words : So often as yee shall doe*
1. cor. 11. 24 *this thing, doe it in the remembrance of*
me. That is, doe it that yee may
be alwaies mindfull howe much
am willing to doe for you, & howe
much I goe now to do, and to suffer
for your saluation.

The second cause.

MOreouer, this most sweet and
 louing Bridegroom, intended
 in this his long absence, to leave
 some

me companie to his Spouse, that
e might not remaine solitarie and
omfortlesse. And therefore he left
er the company of this most holie
acrament, wherein the Bridegroom
mselfe is spiritually present, which
indeed the best, & most delight-
ll company that hee could possi-
y leaue her.

The third cause.

AT What time also our Sauour
would goe to suffer death for
s Spouse, and to redeeme and en-
ch her with the price of his owne
ost precious blood; and to the
tent shee might (when soeuer shee
ould) enioy this most precious &
uine treasure, he left her the verie
yes thereof in thys most blessed
acrament. For (as S. Chrysostome *S. Chrysost.*
th) so ofte as we come to receiue
is most blessed Sacramēt, we must
member that we come to feed vp-
a very Christ by faith, & to drinke
his most precious bloode in the
me manner: and that vnder this
ueraign and diuine milterie.
Consider therefore in what a dan-
erous case those men are, that for a
little

Prou. 26. 15

little slouthfulnesse, doe abstaine
 come to this royall banquet: and to
 enioy such a great and most inesti-
 mable diuine treasure. These bee
 those vnfortunate sluggards of whom
 the Wise-man speaketh, saying: *The*
sluggard hideth his handes in his bosome,
and suffereth himselfe rather to die for hun-
ger, then hee will lifte them vpp to his
mouth.

Now what greater slothfulnesse
 can there be imagined in a man than
 this, that because he will not abide
 to take so little labour, as he should
 bestow in preparing himselfe, for the
 receiuing of this most holy Sacra-
 ment: hee wil rather want the bene-
 fite of so great and inestimable di-
 uine treasure, which is of a greater
 value, then al that euer Almighty
 God hath created.

The fourth cause.

THIS heauenly Bridegroom,
 desired also to beeloued of his
 Spouse with a passing great loue,
 & therefore he ordained this diuine
 and mysticall morsell, consecrated
 with such wordes, that whosoener
 receiueth it worthily, is forthwith
 touched

ched and stricken with his loue. O
nderfull mysterie, worthie to bee
graued in the innermost parte of
r hearts.

Tell me (ô thou vngratefull man)
a prince should beare such great
ection and loue towards a feelie
ench that were his bondsclaue, that
could find in his heart to take hir
r his Spouse, & make her Queene
d Lady of all he is Lord of; howe
eat would wee say that the loue of
at prince had been, that would do
ch a deed? And if (peraduenture)
ter the marriage solemnized, the
ue should shew her selfe coldly af-
ected towards the Prince her Hus-
and, and hee vnderstanding the
me, would (as a man forlorne) go
seeke with all diligence, for some
ecious morsell, and giue it her to
ate, whereby to winne her loue vn-
o him; how passing great would we
y, that the loue of that Prince
were, that should be thus affected
owards her?

Nowe therefore (ô king of glorie)
hat meaneth this, that thou for the
ntire loue that thou bearest vnto
e, vouchsafed not only to take my
soule

Psal. 24.7.

soule to be thy spouse, being
 was) the verie bond-slaue of this
 nemy the deuill: but seeing her
 (notwithstanding all this) yet
 coldlie affected towards thee,
 ordained for her this mysticall
 diuine morsell, which thou hast
 consecrated with such words, that
 hath vertue in it to draw such soules
 vnto thee as shall feed thereon, and
 make them to burne with liue
 flames of loue.

There is no one thing that de-
 reth the affection of loue more
 dentlie, then when a man hath a
 fire to be beloued. Cōsidering there-
 fore that thou hast beene so great-
 desirous of our loue, that thou hast
 sought it with such strange inuen-
 tions: vvhō shall from hence-forth
 stand in doubt of thy loue? Certainly
 I am (ō my most louing and mercif-
 ful Lord) that if I loue thee, thou
 so louest me; and certaine I am also
 that I neede not to seeke any inue-
 ntions to allure thy heart to loue me,
 as thou hast sought to allure
 heart to loue thee.

*If we loue
 God, it is cer-
 taine that
 God loneth
 vs.*

The first cause.

THE most sweete Bride-groome,
would also bee absent from his
wife, and yet because loue cannot
be to be absent from the beloued
could depart on such wise, that
might not altogether departe
her: and he would so go away,
he might also remain with her.
Wherefore, considering that it **Iohn. 16. 7**
not expedient for our Sauior to
beere still, & the Spouse might
(as then) goe from hence with
he deuised a meane, that al-
thogh hee went his waie, and his
wife remained still behinde; yet
they neuer bee separated and
funder.

For this cause therefore he insti-
tuted this diuine sacrament, that by
means thereof, the soules might be
fed, and incorporated spiritually
with Christ: and that with such a
strong bonde of loue, that of them
there should be made one thing.
Like as of meate, and of him that
eateth that meat, there is made one
the same thing: euen so likewise
(in a certaine manner) is there
made

made of the soule and of Christ, not by nature, but by conformity of life.

The sixth cause.

Moreouer, our Sauours willed and pleasure was, to assure his Spouse, and to giue her a pledge of that blessed inheritance of eternall glory, that shee being fortified with the hope of this felicity, might passe cheerfully through all the troubles, aduersities, afflictions & persecutions of this life. For truely there is no one thing, which causeth vs so much to despise all thinges that are to be had in this life, as an assured hope of the blessednes and felicity we shall enioie in the life to come. And our Sauour signified vnto vs, by those words which he spake vnto his disciples before his passion: If I should have desired me, (said he) yee would be right glad of my departure: because I goe to the Father.

*The hope of
euerlasting
felicity causeth contempt
of all worldlie
glorie.*

Ioh. 14. 28

As though he had said, it is a great felicity to goe to the Father, for though the way to goe to him, is through whips, thornes, & all crosses and tribulation whatsoever, yet al that notwithstanding, it is a thing

inestimable gaine and comfort to
 be vnto him. Wherefore, to the in-
 tent that his Spouse might haue a
 more firme and assured hope of this
 licentie, he left her heere in pledge
 of his inestimable diuine treasure,
 which is of as great value as all that
 shee hoped for; that shee shoulde
 not mistrust, but that Almighty God
 wil giue himselfe vnto her in glory,
 where shee shall liue whollie in the
 spirit, seeing he denieth not him-
 selfe vnto her in this vale of teares,
 where she liueth in the flesh.

The seauenth cause.

O V R Sauour purposed also at
 the houre of his death, to make
 his Testament, and to leaue vnto his
 spouse some notable legacie, to bee
 as a reliefe & a comfort for her at al
 times. And so hee left her this most
 blessed Sacrament, (wherein Christ
 himselfe is spiritually present) which
 was the most precious & profitable
 bequest y hee could leaue vnto her.
 Elias, when hee was taken from the
 earth, left his cloake vnto his disci-
 ple Elizeus, as one that had none o-
 ther riches, whereof to make him
 his

2. Reg. 2. 13

his heyre; but our most sweete
 uing Sauour and Master, when he
 would ascend into heauen, left heere
 vnto vs the cloake of his most sacred
 body, mystically ministred vnto vs in
 this most holy Sacrament: appoint-
 ing vs heere to be his heyres (as by
 the right of children) of this so great
 and inestimable diuine treasure.

VVith that Mantle, Elizeus passed
 the waters of the flood Iordan: and
 was neyther drowned nor wet-
 shooed; & with the vertue & grace
 of this blessed Sacrament, the fayth-
 full doe passe the waters of troubles
 in this lyfe, without danger.

The eyght Cause.

*The great
 neede that
 the soule
 hath of spiri-
 tuall foode.*

TO conclude, our Sauour inten-
 ded to leaue vnto our soules suf-
 ficient prouision of foode, where-
 with they might lyue: for-somuch
 as the soule hath no lesse need of her
 proper sustenance, to maintaine her
 in the spiritual lyfe, then the bodie
 hath of his temporall foode, for the
 maintenance of his corporall lyfe.
 If thou thinke other-wise, tell me (I
 pray thee) why hath the body need
 of his ordinarie meate euerie day?
 vndoub-

doubtedlie, the cause is, for that
naturall heate, continually wa-
th and consumeth the substaunce
our bodies, & therefore it is need-
that that be restored again with
lie sustenance, which is consu-
d with daily heate. For otherwise,
naturall strength of man woulde
ne be at an ende, and his power
uld quickly decay.

O that it pleased Almighty God,
t men might vnderstand by this,
great necessity they haue of this
ine sacrament; ô that they could
his, conceiue the great wisdom
d mercy of him that hath institut-
and ordained the same for our
nesite! Is it not a thing well
owne, that we haue within these
uels of ours, a certaine pestilent
at, that came vnto vs by the occa-
n of sinne, which consumed al the
odnes that was in man? That is
which inclineth vs to the loue of
s worlde, of our flesh, of all vices,
all sensuall pleasures: and so by
ese meanes separateth vs from al-
ghtie God, maketh vs to relent
d waxe colde in the loue of him,
d causeth vs to become very dul,
slothfull

slothful & heauie to al good things
and very quick and liuely to al wickednes.

If then wee haue this continuall
waster & consumer so rooted within
vs, were it not good reason (trow
you) that there should bee some
storatiue prepared to restore that
gaine with fresh supply, which is
waies wasting? if we haue a continuall
consumer, and haue not withall
continuall repayer, what may be
looked for of vs, but a continuall
decaying, and at the last, a most certaine
and vndoubted ruine? For
proofe wherof, it shal suffice to consider
the course of the Christian people,
by comparing the great seruencie &
zeale in Religion, of the Christians
in the Primitiue church, with the
little, or rather no zeale of the
Christians in our corrupt age. For
in the primitiue Church, when
Christians did eate continually
this diuine meate, they liued thereby
with a very spirituall life, and
thereby force and strength, not
to obserue Gods lawes & commandments
in better measure then we doo;
but also euen to die, and suffer
martyrdom.

*The great
seruencie &
zeale of the
Christians in
the Primitiue
Church,
and the little
or no zeale of
Christians in
our corrupt
age.*

Act. 7. 59.

Apoc. 2. 13.

tyrdom for Gods sake.

But now (alas) in this our corrupt
the Christians are found to bee
very weak & feeble in their sayth,
very dissolute & licentious in
their liues, because they eate not of
the diuine foode: and therefore in
end they perish and die for hun-
ger, as the Prophet signifieth when
he sayd: *Therefore was my people car-*
ried away into captiuitie, because they had
no knowledge of God, and their nobles pe-
ished for hunger, and the multitude of
them died for thirst.

Esay 5.13.

For this cause hath the wise Phi-
liph our Sauior Christ (who hath
felt the pulses of our weakenes)
obtained this most holy and diuine
sacrament: and for this purpose
he instituted the same in forme
and substance, that the verie form where-
in he did institute it, might declare
vnto vs the effect it worketh, & with
the great neede our soules haue
of the same.

Consider nowe, if there may bee
found in the whole world, any great
argument of loue, then that Al-
mighty GOD shoulde giue vs his
body for our spirituall foode

T and

2. Reg. 6. 29

and reliefe. We may reade in many
 hystories, that some mothers
 (being constrained with extreme
 hunger) embraced their hands in
 flesh and bloud of their owne
 children, to sustain themselves
 feeding vpon them, and that for
 great desire they had to liue.
 who hath euer read that any mother
 hath fed her childe, that was ready
 to perish and die with hunger, with
 her owne flesh? or that shee would
 be cruel to her selfe, to be pittifull
 to her child? Certainly there was
 neuer mother yet liuing vpon y^e earth
 that euer did such a deede. But
 most louing and sweete Saviour
 Christ, passing any mother in
 perceiuing vs to be ready to perish
 and die for hunger, & seeing
 that there was none other way
 to maintain our liues, then to giue
 his owne life for ours, and his flesh
 for ours, commeth down from heauen
 and yeeldeth here his bodie to
 be cruelly butchered & put to death
 that thou mightest preserue and
 stayne thy life vvyth this diuine
 meate. And as he hath done this
 one time onelie in his owne person

Heb. 9. 28.

hing thee to haue it as often in
memberaunce as thou spiritually
dest vpon the same : so hee teach-
thee that he is alwaies readie to
y the same price againe, if it were
cessarie for thee.

Luk. 22. 19

Besides all this, thou must consi-
r, that this most holy reformer of
e world, intended to restore man
to his former dignity, and to raise
n vp againe so much by grace as
had fallen by sinne. And there-
e, as his fall was from a life that
had of God, (which life our first
ther Adam before hys fall had
oyed,) to y life of beastes (wherin
er his fall he remained :) euen so
ntrariwise his will was, that hee
uld be raised vp againe from the
of beastes, in which hee remay-
l, to the life of God, which (tho-
sinne) he had lost. And for this
hath our Sauour Christ ordai-
the communion of thys most
& diuine Sacrament, by means
reof, man attaineth to be parta-
of God, and to liue the lyfe of
d : as our Sauour himselfe a-
cheth in these wordes : Hee that
to my flesh, and drinketh my blond,

*Christ resto-
red man so
much by
grace, as hee
fel by sinne*

Ioh. 6. 56

dwelleth in me, and I in him.

As if hee had said: like as by the dwelling of my Father in mee, the life that I liue, is altogether conformable to the life of my Father: euen so he, in whome I shall dwell by meanes of my diuine Sacrament, shall liue as I doe liue, and so shall he not now liue the life of a man but the life of God.

Now the, what glory can be greater then this? what gifte more precious? vwhat benefite of more value? what greater token of loue? Let all the works of nature keepe silence; let all the workes of grace giue place; for this is a worke exceeding all workes; and a singular grace aboue all graces.

O most wonderfull Sacrament, what shall I say of thee? with what wordes shall I commend thee? thou art the life of our soules: the medicine of our woundes; the comfort of our troubles; the memory of Iesus Christ; the testimonie of his loue; the most precious legacie of his Testament; the companion of our peregrination; the consolation of our banishment; the burning

to enkindle the fire of the loue
of God in vs; the meane whereby to
receiue grace; the pledge of euerla-
sting felicity; and the treasure of the
Christian life.

*Of the wonderfull effectes, that this
blessed sacrament worketh in
him, that receiueth it
worthilie.*

Y meanes of this diuine meate,
the soule is vnited to her Spouse:
by this, the vnderstanding is illumi-
nated; the memorie quickened; the
will enamored; the inward and spi-
rituall taste delighted; deuotion in-
creased. The good motions awaked;
our weakenes fortified; & by means
of this diuine meate, we receiue lus-
tre, to ascend vp euen to the hill
of Almighty God.

What tongue is able fully to ex-
presse the excellency of this most blef-
sed Sacrament? who can giue wor-
thy thanks for so great a benefite?
who will not be altogether resolved
into teares, when he seeth Almighty
God vnited vnto him? Assuredlie,
the more we goe about to consider
the excellency & vertues of this so-
ueraign

ueraigne misterie, the more doe we want words to expresse it: and the more doth our vnderstanding faile vs therein.

Nowe what pleasure, what sweetnesses, what delightful sauors of good life, doeth the soule of the iust man feele at that time, when he receiueth this diuine Sacrament? There is none other sound heard at that time but onely sweet songs of the inward man, vehement bursting out of his desires, yeelding of thanks, and uttering of most pleasant wordes, tending to the praise of our Sauour Christ her beloued. There the deuoute soule, through the vertue of this most holy and reuerent Sacrament, is altogether renued, and replenished with ioy.

There she is recreated with devotion; fedde with peace; fortified with fayth; confirmed in hope; and tyed fast with bonds, and knots of charity vnto her most sweet sauour and Redeemer. VVhereby she waxeth dailie more feruent in loue: more strong in resisting temptation: more prompt and readie to sustaine labour and trauaile: more careful and diligent

nt to do good workes : and most
irous often to frequent this holy
terie.

Such are thy gifts (ô sweet Savi-
r) such are the works & delights
thy loue; which thou art woont
communicate to thy friends : by
meanes of this diuine Sacra-
nt. And this thou doost, to the
that we being filled with these
great & mightie delights, should
pise al other vaine and deceitful
ights.

Nowe therefore (ô most melliflu-
loue) open the eies of thy faith-
people, open thẽ I beseech thee
most diuine light,) that with the
ght beames of a liuely faith, they
know thee, & dilate their harts
they may receiue thee into them:
being instructed by thee, they
seek thee, repose their trust in
thee, rest in thee, and finally, by
means of this most holy sacrament,
vnited with thee, as members
in their head, and branches with
the vine, that so they may liue
ough thy vertue : and enioy the
presence of thy grace for euer and
world without end. Amen.

Io hn 15.5.

Meditation for Tuesday Night.

¶ This day thou hast to miditate vpon these two pointes: to wit, vpon the prayer of our sauour Christ in the garden, and vpon his apprehension.

The Text of the foure holie Euangelists.

Math. 26.
36. 37. 38.

When Supper was doone Christ went with his disciples into a Garden which is called Gethsemanie, and he sayde vnto them, sitte you heere whilest I go and pray yonder. And hee tooke with him Peter and the twoo sonnes of Zebedee. And he beganne to be in a great feare and heauinesse. And hee sayde vnto them, My soule is heauie vnto the death. Tarry you heere and watch with mee. So he went a little further from them, where he cast himselfe downe prostrate vpon the earth, and fell on his face, and prayed

saying: O my Father, if it bee possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt. This doone, hee came againe to his Disciples, and found them a sleepe. And hee saide to Peter, what? couldst yee not watch one houre? watch and pray, least yee enter into temptation. The spirite is ready, but the flesh is weake. Againe, hee went away the second time, and made the same prayer, saying: O my Father, if this cup cannot passe from mee, but that I must needs drinke it, thy will bee doone. And hee came the seconde time and founde his Disciples a sleepe, for their eyes were heauie. So hee left them, and went awaie againe, and prayed the thirde time, saying the same wordes. And there appeared an Angell to him from hea- Luk. 22. 43.
uen comforting him. And being in an agonie, hee prayed more earnestly, and his sweate was like vnto drops of bloud, trickling downe to the grounde. Then he came Mat. 26. 45.
vnto his Disciples, and sayde vnto them: sleepe on from hence-forth and take your rest. Beholde, the houre is at hande, and the sonne of man shall bee deliuered into the handes of sinners. Arise, let vs goe. Beholde hee is at hande that shall betraie me. And whilest he yet spake, loe,

Judas one of the twelue came, and with him a great multitude, with swords and staves, and torches, and Lanthornes: being sent from the high Priests and Elders of the people.

Now he that betrayed him, had given them a token, saying: whom-soeuer I shall kisse, that same is hee, lay hands on him. And forth-with he came to Iesus, and said: Haile Master, and kissed him. Then Iesus said unto him, Friend, wherfore art thou come? And Simon Peter drew out his sword, and strooke a seruant of the high priest, and cut off his right eare. This seruant was called Malcus. Then Iesus saide unto Peter: Put up thy sword into thy sheath: the cuppe that my Father hath giuen me, wilt thou not that I drinke it? And he touched the eare, and forth-with made it whole.

And at that time Iesus sayde to the high Priestles and Officers of the Temple, and to the Elders that came unto him,

You bee come out, as it were against a thiefe, with swords and staves: I sate daile among you, teaching in the Temple, and ye layde no handes on mee, but this is your houre, and the power of darknesse. Then

John. 18. 12. the Souldiours, the Captaines and the of-

ficers

Officers of the Jews, took Iesus & bound him,
and led him away to Annas first (for hee Mat. 26. 56.
was Father in lawe to Cayphas) who was
the high Priest for that yeere. Then all the
Disciples forsooke him and fled.

*Meditation upon these poynts of
the text.*

WHat dost thou (o my soule?)
what thinkest thou? it is no
time now to sleepe. Come with mee
(I pray thee) into the Garden of
Gethsemanie, and there shalt thou
heare & see great mysteries. There
shalt thou see ioye strooken with
sadnesse; fortitude waxen afraide;
strength discomfited; maiestie and
omnipotencie confounded; great-
nesse and mightines verie narrowly
straightned; & glorie it selfe obscu-
red and darkened.

of

Of Christ his praying in the Garden.

*In all troubles
and tempta-
tions of this
lyfe, we must
haue recourse
to prayer,
which is our
only refuge.*

Gregory.

CONSIDER now first, how after that Supper (vvhich was so full of mysterie) was ended, our Sauour went with his Disciples vnto the Mount Oliuet to make his prayer, before he wold enter into the combat of his blessed passion : to giue vs thereby to vnderstand, that in all troubles & tēptations of this life, we must alwaies haue recourse vnto prayer, as it were to an holy Anchor, by the vertue whereof, the burthen of tribulation shall either be quite taken away from vs, or else vve shall haue strength giuen vnto vs to be able to beare it; which is a farre greater grace. For (as Gregorie saith) *the Lorde dooth vs a greater benefite when he giueth vs force and strength, to bee able to sustaine trouble and temptations, then when hee taketh the same troubles away from vs.*

Our Sauour tooke with him (to accompanie him in this way) three of his best beloued disciples, to wit, Peter, Iames, & Iohn : which three had beene witnesses (a little before) of

This glorious transfiguration. And
his he did, that the verie same per-
sons might see, what a far different
shape hee tooke now vppon him for
the loue of men, from that glorious
shape vwherein he had shewed him-
selfe vnto them, at his transfigurati-
on. And because they should vnder-
stand, that the inward troubles and
agonies of his soule, were no lesse
then those that began to be disco-
uered outwardly, he spake vnto the
those sorrowfull words: *My soule is*
heauie, euen vnto the death, tarrie yee
beere, and watch with mee. That very
God and true man, that man which
farre exceeded our humane nature,
and all things created: whose dea-
ling & conference, was with the ve-
rie breast of the high Deitie it selfe,
with whom only he communicated
his secrets; is nowe fallen into so
great heauines, that he imparteth
his pain vnto his creatures, & doth
require their companie saying, *Tar-*
rie you beere and watch with me.

Mat. 26. 38.

O treasure of heauen! O perfect
felicitie! who hath brought thee (O
Lord) into such a narrow straight
who hath driuen thee to seeke euen
of

of thine owne creatures. Who (say) hath done this, but euen the very great loue thou hast to make them rich?

Tell me now (ô my most mercifull Redeemer,) wherefore art thou now so much afraid of death, which before thou diddest so much desire seeing the fulfilling of y^e desire, is a cause rather of ioy, the of feare? Verily thy martirs had neither the fortitude nor grace y^e thou hast. They had only a little portiô, which thou (being the fountaine of grace) diddest impart vnto them, and yet they with that onely small quantitie of grace, entred the combat of their martyrdoms very cheerefully, & achieved the victory. And art thou (Lord) beeing the giuer of strength and grace, sad and fearefull now, euen before the battell beginneth. Assuredly (ô Lord) this thy feare is not thine, but mine: as likewise the strength and fortitude of the Martyres, was not theirs, but thine.

The feare that thou hast, commeth of y^e thou hast of vs, and the strength & fortitude that the Martires had came of that they had receiued

the

hee. The weakenes of my humaine nature is discouered, in that G O D was afraid, and the strength of thy God-head is shewed, in the fortitude of man. So that this feare is mine, and that fortitude is thine: & therefore the reproch is mine, and the praise is thine.

There was taken a ryb-bone out of the side of our first father Adam, Gene, 2, 22; to forme a woman thereof; and in the ribbe of the bone that was taken away, there was put weake and feeble flesh: nowe what else is signified heereby, but that the euerlasting Father tooke from thee, beeing our second Adam, some force & strength of grace, to place the same in thy Spouse the Church: and tooke from her the feeble flesh and weakenes, to place it in thee: by meanes wherof, thy Spouse remained strong, and thou weake: she strong by reason of thy strength, and thou weake by reason of her weakenes.

Thou hast heerein (O heauenlie Father) bestowed a double benifite vpon vs: in that thou hast vouchsafed, not only to clothe vs with thee, but euē also to clothe thy selfe with

vs. For these two so singular benefits, the Angels praise thee for evermore, for that thou hast beene no nyggarde in communicating these thy benefits vnto vs, nor yet disdained to take vpon thee our miseries. Nowe when I consider these things (O Lord) what else should I doe, but seeing my self, (as it were) loden with thy mercies, glory in thee: and seeing thee to be likewise replenished with my miseries (for my sake) take compassion vpon thee; for the one will I reioice and be glad; and for the other, I will sorrowe. And so with ioy and lamentation together, I will sing and bewaile the mysterie of thy most dolorous passion: and I will studie continually in that booke of Ezech. 2. 10 zechiell, the contentes whereof, are songs and lamentations.

Ezech. 2. 10

Mat. 26. 39.

When our Saujour had spoken these wordes, he departed from his Disciples a stones cast, where lying prostrate vpon the ground, hee beganne his praier with very great reuerence, saying: O father, if it be possible, let this Cuppe passe from mee, howbeit, not as I will, but as thou wilt. And after that hee had made this praye

thre

three times, at the third time he was in such a great agony, that he began to sweat euen drops of bloud, which ran downe along his sacred bodie, and trickled downe to the ground. Consider now attentiuely, in what a dolorous case our Sauour was, and how there were presented vnto him, all the cruell paines and torments he had to suffer, eue as though they had beene then presentlie in doing before his eies; all which he apprehended after a most perfect maner, in his most excellent imagination, each one in such sort, as they were prepared for his bodie, which was certainly more tender and delicate then euer any other body was in the whole world. Luke 22.44.

Hee sette also at that time before his eies, all the finnes of the whole worlde, for which hee should suffer: and withal, the great vnthankfulness of so many soules, as (hee knewe) would neuer acknowledge this his singular benefit, nor further & help themselves with this most precious and so costly a remedy. These things being profoundly wayed and considered by our sauiour at this time, his

his soule was vexed in such sort, & his sences & most tender flesh were so wonderfully troubled, that all the forces & elements of his body were distempered: and his flesh opened, and gaue passage to the bloud, that it might passe and distill in abundance, and stream downe to the ground.

Nowe, if the flesh suffered such grievous paines, with the onely remembrance and imagination of that which was yet to come, in what a dolefull case then (trow you) was his soule, that suffered those paines euen directly in it selfe?

In other men wee see, that vwhen they are disquieted with any suddaine and great anguish, the bloud vseth commonly to haue recourse vnto the hart, leauing y other members of the bodie cold and destitute of their strength, to cōfort the most principall member. But our sweete Sauior Christ cōtrariwise, (because hee would suffer without any manner of comfort, therby to make our redemption more abundant) such was his passing loue towards vs, that he would not admit so much as that
little

little reliefe, and comfort of nature.

Behold our sweet Sauour now in this agony, and consider not onelie the painful anguishes and griefes of his soule, but also the forme of his sacred and reuerent countenance. The sweate is wont to haue his most chiefe recourse to the forehead and face: if then the bloud issued out through all the body of our Sauior, in such sort, that it trickled down to the very earth: in what plight then was that countenance (thinke you) that giueth light to the life it selfe? and howe was that face dis-figured, which is so reuerenced of the heauens, beeing (as it was) all in drops and couered ouer with a bloudie sweate?

If such as be kind and louing, are wont when they come to visite their friends, (beeing sicke and in danger of death) to beholde their countenance aduisedly; & to marke their colour, & other accidents that proceede of diseases, tel me, o my soule, what beholdest the face of our sweete sauour, what thinkest thou, when thou seest in the same such wonderfull, strange, and deadly signes?

What

What painful griefes & dolorous fits are those like to be heereafter in the verie beginning of the disease he suffereth such a great agonie? what dolorous panges is hee like bee, when hee shall feelee those most grievous paines, & cruell torment themselves: if in the verie thinking of the, he sweat the drops of blood. If thou be not moued to take compassion on our sweet Saviour, seeing him in this doleful case for thy sake if nowe when hee sweateth drops of blood throughout al his body, thou canst not shedde anie teares from thine eyes, thinke verelie with thy selfe, that thou hast a verie hard & stonie heart; and if thou canst not weep for want of loue towards him yet at the least weepe for the multitude of thy sinnes: for-somuch that they were the very cause of this agony and griefe.

*Our sinnes
were the on-
ly cause of
Christ his
bloody sweat*

Now the tormentors do not woe hym, neyther doe the Souldiers crowne him with thornes, it is now the nailes nor thornes that cause the blood to gush out of his bodie: but it is thy very sinnes, & offences.

Th

Those are the thornes that doe
 icke him, they are the speare that
 rust him into the side: they are
 e tormentors that doe afflict him:
 ey are the heauie burthen that do
 use him to sweate this so strange
 d wonderful bloudy sweate. O my
 eet Sauour and Redeemer, howe
 erelie hast thou bought my salua-
 ? O my true Adam, that art come
 of Paradise for my finnes, and
 bourest on earth with thy bloudie
 eate, to get the bread that I must
 eade vpon.

Gene. 3. 33

Consider also in this place on the
 ne side, the great agony & watch-
 ing of our Sauour Christ, & on the
 ther side, the sound and deepe slee-
 ing of his Disciples, and thou shalt
 e here represented a great mistery.
 or trulie there is nothing more to
 e lamented in the whole world, the
 o see howe carelesse and negligent
 en be in their liues, and how little
 account they make, of a matter of so
 eat importāce as is their own sal-
 ation. What thing is more to bee
 e-wailed, then to see a man so care-
 esse in so waighthy affaires?

*We are most
 carelesse of
 the thinges
 whereof we
 should bee
 most carefull.*

Now, if thou wilt vnderstād both
 the

the one and the other, consider in this matter the dooings of our Sauiour, and withall the dooinges of his Disciples. See how our Sauiour applying his minde earnestly to this matter of our redemption, is in such a great care and agonie there-with that it maketh him to sweate euery drops of blood; and see on the other side, how his Disciples doe lie alone on the ground, & are so heavy with sleepe, that neither their Masters rebuking of them, nor euill fauours and hard lodging on y^e bare ground are able to awake them out of their heauy and drouisie sleepe. Note also of what importance the saluation of mankind is, sith it is able to make him sweat drops of blood by whose power the heauens are sustained.

And cōsider on the other side, how little account men themselues make of their owne saluation, sith at such time as Almighty God himselfe is carefull and watchful for them, they are in a deepe heauy sleep, & vtterly carelesse therof. Assuredly, nothing could more liuely expresse both the one & the other: then the consideration of these two pointes, being
 stram

strange as they are. For if Almighty God doth take so great care about the affaires of others, howe hapneth it, that the very parties themselues, to who the charge of those affaires appertaineth, (together with^y profite, commoditie, losse, and damage of the same) do liue with such carelesnesse and negligence therein.

By this same care of our fauour, & carelesnes of his Disciples, thou maist vnderstande, howe truely the Lord is our father, and how he hath indeede (towards vs) the very bowels and heart of a naturall louing father. Howe often times chanceth it, (trowe you) that the daughter sleepe very soundly and quietly, when her father watcheth all the night, carking and caring for hir reliefe & prouision? Euen so dooth this our most louing & mercifull father for vs, whilst wee bee so heauie a sleepe, and are vtterlie carelesse of our own saluatiō: as by this example is liueset out before our eies, in that he continueth all the Night, watching and sweating, and in great agonie, to take order for the redemption he intended to bestow vpon vs.

Hm

¶ How our Sauour Christ was
apprehended.

§. I I.

The for-
wardnes of
Iudas to be-
tray Christ.

Consider moreouer, howe when
our Sauour hadde finished his
Prayer, Iudas that counterfeite and
false friend of his, came to him with
that hellish cōpanie, where renoun-
cing the office of an Apostle, he be-
came now the verie ring-leader and
Captaine of the diuels armie.

Consider, how without all shame
hee pressed forth, & set himselfe in
the very formost place of al the rest
of his malicious route: and com-
ming to his Lord and maister, solde
him with a kisse of most trayterous
& deceitful friendship. It is certain-
ly a great misery that a man should
be sold for mony, but yet it is a grea-
ter misery to be sold of his friends,
and of such as to whome hee hath
beene greatlie beneficiall before.

Now our sweet Sauour Christ is
sold of him, whome hee had made,
not onelie his disciple, but also his
Apostle, yea, hee is solde of him by
deceit

deceit and plaine treason. He is sold of him to most cruell Marchants, that couet (you may bee sure) nothing els but his bloud & his life to satisfie their greedy hunger. But for what price (trow you) is hee solde? the basenes & smalnes of the price, increaseth the greatnes and malice of the iniurie.

Tell me (ô Iudas) thou naughtie traytor, at what price doost thou set the Lord of all creatures? at thirtie pence. O what a vile and slender price is this for a Lord of such maiesty? Certainly a verie beast in the shambles is cōmonly sold for more. And doost thou ô traytor, sell for so small a price Almighty God himselfe: he setteth not thee at so small a price, forsomuch as he bieth thee with his own most precious bloud. O what a great price & estimation was that of man? and howe base an estimation and price vvas this of God? G O D was solde for thritie pence, and man was bought with the deereft bloud of God himselfe.

At the same time our sauior sayd vnto them that came to lay handes on him: Yee bee come out as it were

V

aga:nt

Mat. 26. 55.

Luke 22. 53

against a theefe, with swordes and staves
 I sate dailie among you, teaching in the
 Temple, and yee neuer laide handes
 vpon mee, but this is your houre and the
 power of darkenesse. This is surelie
 a mistery of great admiration, for
 what thing is more to be wondered
 at, then to see the son of Almighty
 God to take vpon him the image
 and shape, not onely of a sinner, but
 euen also of a condemned person?
 This (sayth hee) is your houre, and the
 power of darkenesse. The which words
 giue vs to vnderstād, that from that
 time, that most innocent Lambe
 was giuen vp into the power of the
 Princes of darknes, which are y^e de-
 uils, to the intent that by meanes of
 their members and cruel ministers,
 they might execute vpon him, al the
 furious torments & cruelties they
 could deuise. And like as holy Iob,
 was by the permission of Almighty
 God, giuen vp into the power of sa-
 than, that he might vse vpon him al
 the crueltie he would, this only ex-
 cepted, that he should not bereaue
 him of his life: euen so was there
 power giue to the Princes of dark-
 nes, without any exceptiō of life or
 death,

Ephe. 6. 12.

Iob 2. 6.

death, that they might fully extend
vpon that humanitie of his, all their
fury and rage, to the vttermost they
could.

Hereof rose those dispiteful taunts,
those slaunderous and reprochfull
wordes, such as the like were neuer
heard before that time, where-with
the deuil pretéded to satisfie his vn-
satiabable rancor and malice, & to cast
that blessed soule downe into some
kinde of impatencie, if it had been
possible.

*Almightie God (sayth the Pro-
phet Zacharie) shewed Iesus the high
Priest vnto mee, apparelled with a spot-
ted garment : and Sathan stode at his
right hande, readie prepared to speake a-
gainst him. But our Sauour aun-
swered for his part, saying : I did al-
waies sette GOD before mine eyes, who
standeth at my right hande, that I bee not
remooued.* Zach. 3.1 Psal. 16.8

Consider then (O my soule) how
much that high and diuine maiesty
abased himselfe for thy sake : seeing
he vouchsafed to come to the last ex-
tremity of all miseries, which is, to
be giuen vp to the power of deuils.
And because this was the paine that

Psal. 8. 5.

was due to thy sinnes, it pleased him to put euen himselfe to this payne, that thou mightest remaine quit, & free from the same. O holy Prophet, why doost thou wonder to see Almighty God become inferior to his Angels? Thou hast now far greater cause to wonder, to see him giuen vp into the power of diuels.

Vndoubtedlie, both the heauens and the earth trembled and quaked, at this so passing great humility & charity of our Sauour. So soone as these words were spoken, forth-with all that hellish route, and malicious rable of rauening Wolues, assaulted this most innocent Lambe, & some very furiously haled him this waie, and some that way, each one to the vttermost of his power. O how vngently did they handle him! howe vncourteously spake they vnto him! how many blowes and buffets gaue they him! what a vile clamorous cry and showting made they ouer him! euen as Conquerors vse to do when they obtaine their pray.

They lay holde vppon those holie handes, which not long before had wrought so many myracles, and doe binde

binde them very hard and fast, with certaine rough and knottie cordes: and that in such sort, that they gaule the skinne of his armes, and make the very bloud to spring out. Our Sauour being thus bound, they led him openlie through the common high streetes, with great despite and ignominie. O what a strange and wonderfull sight is this! Consider now with thy selfe, what thou wouldest thinke, if thou knewest some man, of great authoritie and worthinesse, and shouldest see him ledde openly by the Officers through the common streetes, with his handes manacled and fast bound, in a great concourse of people, with great companies of Souldiours and men of Armes garding him about Imagine (I say) with thy selfe, what thou wouldest thinke in this case; and then lifting vp thine eyes, behold this Lord, worthy of so great reuerence & honour, that had wrought such wonders in that land, that had preached such diuine sermons among them, whom all the sick and impotent persons did honor & reuerence. & brought to haue remedy for all their

diseases and griefes.

Consider now now they led him, as one depriued of all authority, and put to open shame: partly going, and partly haled forwards, & forced to hasten his pace: not in such wise as became a man of his grauity and personage, but as it pleased the outrageous fury of his vnmercifull enemies, & the desire they had to pleasure the Pharisies, who had so great a longing to haue that praie within their gripes. Consider our Sauour well, how hee goeth in this dolefull way, abandoned of his owne Disciples, accompanied with his enemies, his pace hastned & disordered. And yet in all this euill intreating of his person, behold the modest behaviour of his countenaunce, the comly grauity of his eyes, and that diuine resemblance, which in the midst of all the discourtesies in y^e world, could neuer be obscured.

Ascend also yet a little higher, and consider diligently what he is whom thou seest thus ledde, and carried away with so great contumely & dishonour. This is he that is the worde of the Father: the euerlasting wise-

John. i. i

domer

dome: the infinite vertue: the perfect felicity: the true glory: and the cleere fountaine of all beautie.

Consider then, how for thy saluation and redemption, vertue is here tied with bands, innocencie apprehended, wisdom flouted & laughed to scorne, honour contemned, glorie tormented, & the cleere wellspring of all beautie, troubled with weeping and sorrowe. If Helie the priest felt such an inward grieve whē 1.Sam.4.18 the Arke of y^e Testament was taken, that beeing astonished therewith, he fell from the seate whereon he sate, brake his necke, and gaue vppe the ghost: how ought a Christian soule to be griued, whē he seeth the Ark of the treasures of the wisdom of God, taken in possession of such vnmmercifull and cruell enemies?

The heauens & earth praise him, Psal.68. and all that is in them, for he hath heard the cries of the poore, & hath not despised the sorrowfull bewaylings of his afflicted, that were in captiuitie, but was content to be taken captiue himself, to deliuer them out of their thraldome, and to set them at libertie.

¶ Of those that spirituallie binde the
bands of our Sauiour
Christ.

§. III.

SEeing (ô most gentle and sweete
Sauiour) that it was thy blessed
wil & pleasure to be bound: to the
intent thou mightest by thy bandes
vnloose vs, and deliuer vs from our
captiuitie, I most humbly beseech
thee, euen by the bowels of thy ten-
der mercy, that caused thee to abase
thy self after this sort, that thou wilt
not suffer me to committe any such
great wickednes, as to binde thy
hands as the Iewes did.

*What it is
to bind the
bands of
Christ.*

For it is not the Iewes onely that
do bind thy hands, but whosoever
maketh resistance against thy holie
inspirations, and will not goe whi-
ther thou wilt guide & cōduct him,
but refuseth to accept that grace,
which thou dost most mercifully of-
fer vnto him.

That man likewise bindeth thy
hands, that giueth anie scandalous
offence vnto his neighbour, and by
his

his euill example & naughty counsell, withdraweth him from his godly purposes; and so hindereth the good worke which thou diddest begin to worke in him.

The mistrustful and incredulous persons, also doe binde (ô Lord) the hands of thy liberality and clemencie: for like as confidence openeth the hands of thy grace, euen so doth incredulity and mistrustfulnes close them vppe and binde them: according to the saying of the Eüangelist:

That thou couldest not doe manie vertues and miracles in thy Countrey, by reason of the incredulitie of the inhabitantes therein.

Mat. 13. 57

Moreouer the ingratefull & negligent persons, do binde thy handes (O Lord) & do put an impediment to let the working of thy grace. The one, because they render not thanks vnto thee for the grace they haue receiued; and the other, because they will not vse the grace that is giuen vnto them, but do keepe it idle and vnoccupied, without taking any benefit or commodity of the same.

Last of all, those y become vain-glorious and proude, (by reason of

Vs

the

Mat. 22. 21

the graces thou hast giuen them) do also most strongly bind thy handes. For by this offence, they make themselves altogether vnworthie of thy grace. Wherefore it is not reason that thou shouldest continue to be beneficiall vnto such persons, as take occasion thereof to become more vaine: neyther is it seemelie, that thou shouldest bestow the treasures of thy grace vpon such a one, as yeeldeth not thee againe the tribute of thy glory; but rather, (like a traytor and robber) waxe insolent; & vaunting with the same, vsurpeth to himselfe, the right & prerogative of glory that appertaineth vnto thee alone.

Medi-

Meditation for Wednesday Night.

¶ This day thou hast to Meditate upon the presentation of our Saviour Christ, first before Annas, then before Caiphas, thirdly, before Herod, fourthly, before Pilate: and afterwards, howe hee was most cruelly whipped and scourged.

The Text of the foure holie Euangelists.

WHen our Saviour was brought before Annas the high Priest, hee demanded him of his disciples, and of his doctrine. Iesus answered him, saying. I spake openly to the world, I euer taught openly in the Synagogue, and in the Temple, whither all the Iewes resort continually, and in secret haue I sayde nothing. Why askest thou mee? aske them that heard mee, what I sayde vnto them. When he had spoken these words, one of the officers that stood by, smote Iesus with his band, saying:

John 18. 19

Ans.

Aunswereſt thou the High Prieſt thus? Ieſus aunſwered him. If I haue ſpoken euil, beare witneſſe of the euill : but if I haue ſpoken well, why ſmiteſt thou mee?

And Annas ſent him bounde to Cai-phas, where the Doctōrs of the Law, and the auncients of the people were gathered together. And the High Prieſt, and the Scribes, and the whole Councell ſought for falſe witneſſe againſt Ieſus, to putte him to death, but founde none, though manie falſe witneſſes came together, but their witneſſe agreed not together. But at the laſte came two falſe witneſſes, and ſaide: This man ſaide, I can deſtroie the Temple of G O D, and build it vppē againe in three daies. Then the cheefe Prieſt aroſe, and ſaide vnto him: I adiure thee in the name of the liuing G O D, that thou tell vs whether thou bee that Chriſt the Sonne of G O D. Ieſus ſaide vnto him: Thou haſt ſaide it. Neuertheleſſe I ſaie vnto you. Heereafter ſhall yee ſee the ſonne of man, ſitting at the right hande of the power of G O D, and come in the cloudes of heauen. Then the high Prieſt rente his cloathes, ſaying. Hee hath blaſphemed, what neede wee any more witneſſes? Behalde, yee haue none

nowe heard his blasphemie. What think you? They answered and saide, He is worthy to die. Then spitte they in his face, and buffeted him, & others gaue him blowes on his face, saying, Accade O Christ, who is hee that smote thee?

The next day in the morning, the whole multitude of them arose, and ledde our Sauour vnto Pilate And they beganne to accuse him, saying: VVee haue found this man peruerting the people, and forbidding to pay tribute to Caesar, saying: that he is the King Messias. Luk 23. 1.

And Pilate asked him saying: Art thou the King of the Iewes? and hee answered him and sayde: Thou sayst it. And when hee was accused of the cheefe Priestes and Elders, hee answered nothing. Then saide Pilate vnto him: Hearest thou not, howe many thinges they laie against thee. But hee answered him not to one woord, insomuch that the President marvelled greatlie. Then said Pilate to the High Priest and to the people: I finde no faulte in this man. But they were more fierce, saying: Hee mooueth the people, teaching throughout all Iudea, beginning at Galilee euen vnto this place. Nowe when Pilate heard of Galilee, hee asked whether the man were of Galilee borne.

borne. And when hee knewe hee was of
Luke 23. 7. Herods iurisdiction, hee sente him to Herod, who was also in Ierusalem in those dayes. And when Herod sawe Iesus, hee was exceeding glad, for hee was desirous to see him of a long season : because hee heard many thinges of him, and trusted to haue seene some signe doone by him. The High Priest and the Scribes stood forth and accused him vehemently. And Herod with his men of warre, contemned and mocked him, and putte a white Garment vppon him, and sent him againe to Pilate.

And by reason of the solemnitie of
Mat. 27. 25. the feast of Easter, the President was wont then of custome, to deliuer vnto the people a prisoner, whome they would demand. And there was at that time a notable malefactor in Prison, called Barrabas. When they were gathered altogether, Pilate said vnto them: Whether of the twoo will yee that I let loose vnto you, Barrabas, or Iesus, that is called Christ? And they answered, not this man, but Barrabas. This Barrabas
Luke 23. 15 was cast into prison for a certaine insurrection and murther committed in the Cittie. Then said Pilate vnto them, **Mat. 27. 22.** What shall I doe then with Iesus, that is called

led Christ? They cried all, let him bee crucified. Then Pilate tooke Iesus and scourged him.

*Meditations vpon these points of
the Text.*

MAny thinges hast thou (O my soule) this daie to consider of: this day must thou accompanie our Sauour to many stations, vnlesse thou intend to runne away with his Disciples: or else feelest thy seete ouer heauie to tread those pathes, which our Sauour vouchsafed to tread for thy sake. This daie is hee brought fise times before diuers Iudges, and for thy sake is euill intreated by them, and payeth for that which thou hadst deserued. In one place he is buffeted, in another spit vpon, in another mocked and scorned: in another whipped and crowned with thornes, & condemned by an vniust sentence to a cruel death. Consider whether these stations bee not of force to breake and riuie thy hart.

How

*Howe our Sauour was brought
before Annas the high
Priest.*

Ioh. 18.22

LET vs goe then to the first station, which was in Annas house, and marke there, how whilst our Sauour answered very curteouslie, vnto the demaund that the high Priest made vnto him, concerning his disciples and doctrine, one of the cattifes that stood by, gaue him an vnkind blowe on the face, saying: *Answerest thou the high Priest so? Vnto whome our Sauour mildlie made aunswere: If I haue spoken euil, shew me wherein: but if I haue spoken wel, why striketh thou me?*

Consider heere now, (ô my soule) not onely the mildnes of this gentle answere, but also that diuine face, & that most constant & modest looke of his cleere eyes, which were nothing at all distempered in that so fierce and shameful assault. Consider withall that most holy soule, that was inwardlie so humbled, and readie to haue turned the other cheeke, if the naughtie wretched cattife had required it. O cursed and vnfortunate

ate hāds, that durst thus strike that
diuine face, before whose reuerent
spect the verie heauens do stoope
and bowe, at whose maiestie, euen
the Seraphins & al things created,
do tremble and quake. What sawest
thou in him, that thou shouldest bee
prouoked to dishonour him, who is
the liuelie image of the glory of the
Father? What mooued thee to vse
this despightfull kinde of most vil-
lainous reproach vnto him, vvho is
the most beautifull among all the
sonnes of men.

Psal. 45. 2.

*How our Sauior was ledde vnto the house
of Caiphas.*

BVT this was not the last iniurie
that our Sauior suffered: for
from the house of Annas, they led
him to the house of Caiphas, whe-
ther reason is, that thou shouldest
go with him to keep him company,
and there shalt thou see the son of
iustice, darkned with an Eclips, and
that diuine countenance, vvhich
the Angels themselues desire to be-
holde, defiled most vnreuerently
with spittle.

1. Pet. 1. 12.

For when our Sauior was adiur-
red

red in the name of the Father, to tell them what hee was, hee aunswere truelie vnto their demand, as it wa meete hee should: but those wicked men, (that were vnworthy to heare such a high and excellent answer) beeing blinded with the brightness of so great light, assaulted him like mad dogges, and disgorged vpon him all their malice and furie.

There each one (to the vttermost of his power) giueth him buffets & strokes: there they spette vpon that diuine face with their diuelish mouthes: there they hoodwinke his eies, & strike him on the face scoffing and ieasting at him, saying: *Areade who hath smitten thee.*

O maruailous humilitie and patience of the son of Almighty God! ô beautie of the Angels! was that a face to spette vpon? Men vse commonly when they are prouoked to spette, to turne away their face towards the foulest corner of y^e house: & is there not to be found in al that Pallace, a fouler place to spet in, the thy face O sweet lord? O earth and ashes, why doost thou not humble thy selfe at this so wonderful example?

le? How is it that there should yet
 remaine in the world anie token of
 pride, after this so great & maruai-
 nous example of humility?

Almighty God holdeth his peace
 whilst hee is spette vpon and buf-
 feted. The Angels and all creatures
 hold their hands, and reuenge not
 the iniuries doone vnto their Crea-
 tor, beholding him thus contemned
 and reuiled, with most despiteful re-
 proche and villanie: and yet thou,
 beeing a poore miserable worme,
 turmoilest the world vp-side downe,
 with malicious chiding & brawling
 in case thou be but touched in anie
 small point appertaining to thy esti-
 mation? VVhy wonderest thou (O
 man) to see almighty God thus bea-
 ten, scourged and euill intreated in
 the world? sith the very cause of his
 comming, was to cure the pride
 of the world?

If the sharpnesse of the medicine
 do cause thee to wonder, consider
 the greatnes of the wound: & thou
 shalt see, that such a wound requi-
 reth so sharp a medicine as this was:
 especially cōsidering that al this not
 withstanding, the wound is not yet
 whole.

whole. Thou wonderest to see how Almighty God hath humbled himselfe; and I wonder to see thee (for all this example) so proud and insolent in all thy talke, dealings and behauiour: seeing almighty God thus humbled himselfe to teach thee to be humble. Thou wonderest to see Almighty God thus to abase himselfe vnder the dust of the earth, and I wonder to see, that dust and earth for al this, aduanceth it selfe about the heauens, and would be honoured aboue Almighty God himselfe. Howe is it then that this so wonderful example, sufficeth not to subdue the pride of the worlde? The humilitie of Christ was sufficient to overcome the heart of God, to procure his fauour, and to cause him to become gentle and milde towards vs & shall it not suffice to ouercome the hart, & to make it humble & meeke?

The Angell sayde to the Patriarke Iacob: *Thou shalt no more be called Iacob, but Israell shall bee thy name: for seeing thou hast bene mightie against God, howe much more shalt thou bee mightie against men?* If then the humility of our Sauour Christ, pre-

uailed

ailed against the fury and wrath of
Almightie God, why dooth it not
reuaile against our pride? If it were
able to pacifie and appease so might-
ie a heart, as the heart of Almigh-
t God, (being then angry with vs)
why dooth it not alter and mollifie
our stubborn harts.

Surely I am at my wits ende, and
very much astonished, yea, it passeth
my reason to consider, howe this so
great patience ouer-commeth not
mine anger; how this passing great
affwageth not thy pride;
how these violent buffets, beate not
downe thy presumption; and howe
this deepe silence (among so many
injuries) is not of force, to make
thee leaue off thy quarrellings, and
troublesome suites in the law, wher-
in thou vexest and turmoilest thy
neighbour, about the vile muck &
transitory pelfe of this world.

It is a maruailous great wonder to
see howe Almighty God would (by
means of these so terrible injuries)
ouer-throwe the kingdome of our
pride; and it is also greatlie to bee
truailed at, that notwithstanding
this, there remaineth yet a fresh
liuelie

4. Reg. 15

liuely memorie of Amelecke vnder
the heauens, and that to this day
the reliques of this wicked genera-
tion, doe for all that remaine and
continue.

Now therefore (O sweet Iesus)
beseech thee to cure in me with the
example of thy great humilitie, the
follie of my vaine arrogancie and
pride. And for somuch as the great-
nesse of thy woundes, doe giue me
plainly to vnderstande, that I haue
great need of a helper, let it euident-
lie appeare, by the operation of thy
grace and remedie in me, that I do
nowe presentlie enjoy the benefite
of the same.

*Of the vexations and troubles our Sa-
uiour suffered, the night before his
Passion: and of the deniall of
Saint Peter.*

S. II.

CONsider after this, what trouble
our Sauior suffered in that dole-
full night, when the Souldiours that
had him in custodie, mocked and
laughed him to scorne (as S. Luke
sayth)

th) and vsed (as a meane to passe Luke 22.63

ay the sleepines of the night) to
offe and iest at the lorde of Maie-
e. Consider now (O my soule) how
y sweete Spouse is set heere as a
marke, to receiue al the strokes and
affets that they could giue him. O
uell night! ô vnquiet night! in
which (ô sweete Sauour) thou too-
st no rest at all, neyther did the
ouldiours repose themselves, but
counted it euen a pastime and re-
creation, to vex and torment thee.
ne night was ordained for this
ed, that all creatures should therein
ke their rest: and that the senses &
members that are wearied vvyth
oyles and labors of the day, might
e refreshed and relieued: but these
icked men vse it now, as fitte time
to torment all thy members and
senses, striking thy body, afflicting
thy soule, binding thy hâds, buffet-
ing thy cheeks, and spetting in thy
face: that at such time as all mem-
bers should be at rest, all thy mem-
bers might bee in verie great paine
and trouble.

O how farre doe these afflictions
differ from those songes, which the
orders

orders of Angels sung vnto the
heauē at the same time. There
sing, Holie, Holie : but heere the
caytifs crie out, Put him to death,
put him to death, crucifie him, cru-
cifie him. O ye Angels of the hea-
uēly Paradise, that heard both the
voyces, what thought ye, when ye
saw him so despitfullie contemned
in earth, whom you honour with
great reuerence in heauen? What
thought ye when ye saw Almighty
God himself suffer such despites,
uen for their sakes that did all the
villanies vnto him? Who hath
heard such a kind of charity, y^e
wold suffer death, to deliuer the
rie same persons from death, that
were the procurers of his death? As-
suredly, the malice of mā could not
any further extend it selfe, in com-
mitting a more wicked deede, than
to presume to lay hands vppon Al-
mighty God himself. Neither could
the goodnes & mercie of Almighty
God, appeare more plainly in any
thing, then in this, that he was con-
tent to suffer such a cruell death, for
those verie creatures which con-
fessed his death.

The denyall of Saint Peter.

He painfull griefes & turmoiles
of this troubleſome night, were
treafed farre the more by the de-
all of S. Peter. For hee was ſo fa-
liar a friend of our Sauour, that
choſe him to ſee the glorie of his
nfiguration.

This Apoſtle (I ſay) firſt before
other, not once, but three ſeu-
times, euē in the very preſence of
Lord and Maſter, ſweareth and
ſweareth that hee knoweth him
t, and that hee wiſt not who he is.
O Peter, is he that ſtandeth there
thee ſo wicked a man, that thou
counteſt it ſo vile a ſhame, only to
ue known him? Coſider that this
a condemnation of him by thee,
fore he be condēned by the high-
eſts: ſithence by this denial, thou
neſt y whole world to vnderſtand
at he is ſuch a maner of man, that
en thou thy ſelfe dooſt account it
a great reproch & diſhonour vn-
thee, euer to haue knowne him.
ow what greter iniury could haue
ene done then this? Our Sauour
X hearing

hearing his denial, turned backe, beheld Peter, and cast his eies vpon that sheepe which there was lost from him. O looke of wonderfull vertue & silent looke, but yet full of misterie and signification! Peter vnderstoode right well the language and voyce of that looke: and although the crowing of the Cocke was not able to awake his spirits, yet was the looke able, as indeede it did. For the eyes of our Sauour Christ do not onely speake, but also worke, as it plainly appeareth by the teares of S. Peter, which albeit they gushed from the eyes of Peter, yet did they much more proceede from the looke and eyes of Christ.

Wherefore, when thou shalt at any time awake again out of thy former full life, and with griefe and sorrow call thy sins to minde, wherein thou hast offended Almighty God, thou must vnderstand, that this benefit proceedeth from the mercifull eyes of the Lord, which doth then looke vpon thee. The Cocks had already crowed, but Peter remembered himselfe, because our Sauour had not (as yet) looked vpon him.

When our Sauour Christ looked vpon him, then he remembred himselfe, and repented and bewailed his offence; for the eyes of Christ doe open our eies, and those are the eies that do awake such as are a sleepe.

*The repentance of Saint
Peter.*

THE holy Euangelists S. Mathew and S. Luke, say, that Peter went forth-with, and wept bitterlie: giue thee to vnderstand, that it is not enough for thee to be sorry and waile thine offences, but that it is requisite also, to auoide and eschew the very place, and occasions of sin. or otherwise, to lament and bee sorrowfull alwaies for thy finnes, & alwaies reiterate and commit the same againe, is to prouoke alwaies the wrath of almighty God against thee for the same.

Mat. 26. 75
Luk. 22. 62.

Note therefore well and diligently this point especially, that the principal sinne that Peter committed, was, for that he shrunke backe, and was ashamed to be accounted one of Christs Disciples; and in this his doo-
g he is said to haue denied Christ.

Now, if this be to denie Christ, how many Christians (trow you) may you now find in the world, that doe after this sort denie Christ? Alas how many be there at this day, y^e refuse to confesse their sinnes vnto God, to communicate, to fast Christianlike, to praie, to talke and meditate of God & spirituall matters: to conuerse with such as be vertuous, to suffer iniuries and troubles, because the worlde should not esteeme the lesse of them, or haue them in contempt for the same.

And what is this else, but euen to be ashamed to appeare to the world, to bee a Disciple vnto Christ: and what is it els, but euē to deny Christ? VVhat other thing may those that behaue themselves after this sorte hope and looke for, at the dreadfull day of Iudgement, but that punishment, & sentence threatned by our Sauour Christ himselfe, saying: *He that is ashamed to bee accounted my Disciple before men, the sonne of man will bee ashamed to acknowledge him as one of his, when hee shall come in his maiestie, and in the maiestie of the Father, and his holy Angels.*

Luk. 9. 26

Mat. 10. 33

Mar. 13. 8

2. Ti. 2. 12

*Howe our Sauour was brought before
King Herod : and mocked and ac-
counted for a foole by him and
his Courtiers.*

§. III.

After this painetull and trouble-
some night was ended, they led
our Sauior Christ forth to the house
of Pilate, the President: and Pilate
vnderstanding that he was borne in
Galilee, sent him vnto Herode, that
was King of y^e Countrey, who tooke
him for a foolish and simple bodie,
and as such a one, caused him to be
apparelled in a white garment, and
so turned him back to Pilate again.
Whereby it appeareth, that our Sa-
uiour was taken in this worlde, not
onely for an euil dooer, but also for
a very foole.

O mysterie worthy of great reue-
rence ! The principall vertue of a
Christian man, is, not to make anie
account of the iudgements of the
worlde : wherefore thou hast heere
(good Christian brother) an occasi-
on giuen thee, whereby to learne

X 3

this

this heauenly Philosophie, and by this example, whensoever thou shalt see thy selfe to bee vniustly despised, mocked, and persecuted of the worlde. For the worlde cannot doe thee anie iniury, nor beare false witnesse agaynst thee, but it hath doone the lyke vnto our Sauour Christ before.

Luk. 23. 2

Hee was accounted as a malefactor & stirrer of sedition, & for such a one they accused him before the Iudges, and accordingly demanded sentence of death vpon him. Hee was taken to be a Nigromancer, and as one possessed with a deuill, and they sayde: *In the power of Belzebub*

Mat. 9. 34.

hee casteth out deuils. Hee was taken for a glutton and great eater, and they reported of him, saying: *Behold, this fellowe is a glutton, and a drinker of wine.* Hee was taken for a man of euill behauour, and as one that kept euill companie, for they said:

Mat. 9. 34

Mat. 11. 19

Hee receiueth sinners, and eateth with them.

Iohn. 8. 48

Hee was taken as one come of a wicked generation, and of a naughty race, and so they termed him, saying: *Thou art a Samaritane, and art possessed*

essed with a diuell. Hee was taken
an Hereticke, and therefore they
d, that he made himselfe God, &
gaue sinnes as God. There wan- Marke 2.7.
nothing els, but after all this to
count our Sauour as a foole, and
is he now taken: and that not of
ery common person, but euen of
e ruffling Nobilitie & Gentlemē:
a, & of the chiefeft Countellers,
agistrates, and officers in all king
erods Court. And so they appar-
elled our Sauour like a foole, that
ee might also bee taken of all men
or such a one. O wonderfull hu-
ilitie of our sweet Sauour Chrst!
example of all vertue! ô comfort
of al troubled and persecuted Chri-
tians! Wherefore ô thou Christian
that art persecuted by Turks, Mores
Hereticks, for thy publike profes-
ion of the Christian Religion, be of
ood comfort, as a true Christian
ought to bee, in bearing patientlie
and willinglye, thy Crosse in this
world, as a faithfull follower of our
auour Chrst.

And to the intent thou mayst
make the lesse account of the iudg-
ments & estimations of the world,

and verie evidently perceiue, how foolish and frantick the world is, in his sayings, dooings, opinions, and iudgements: fixe thine eies vpon the liuely portraiture of al vertues, looke vpon this general comfort of all miseries: and behold heere, how the wisdom of Almighty God holden for follie; vertue for vice, truth for blasphemie; temperance for gluttonie: the peace-maker of the world, for a seditious disturber of the worlde: the reformer of the Law, for a breaker of the Lawe: and the iustifier of sinners for a sinner, & the follower of sinners.

In all these goings & commings, and in all these demaunds and answers made before the Iudges, consider diligently, and note the constancie and modestie of our Saviour, the grauity of his countenance, & the integritie of his mind, which was neuer overcome, nor once dismaide for al these great conflicts and troubles.

And when he saw himselfe in the presence of so many officers & Iudges, sitting in their iudgemēt seats, when he sawe himselfe in the midst

So many iniurious villanies, & furious blowes: and in such a confusion of out-cries and clamors, thundered out vehemently by the accusers and conspirers of hys death; when hee sawe himselfe in such a thronge of out-ragious and cruell enemies, hys death standing (as it were) present before his face; when our Saujour (I say) sawe himselfe thus tossed and turmoiled, with so manie tempestuous waues, and blustering stormes of all aduersitie, it was wonderfull to beholde his continencie, his patience, and his temperance: insomuch, as what-soeuer hee did or spake, made a plaine demonstration of a noble hart & courageous mind in him. There came no one bitter or sharpe worde out of his mouth; he neuer yeelded or submitted himself, so much as to frame any manner of supplication or interreatie for his life, neither shed hee any one teare (by way of lamentation) for the losse of the same. But in all points and respects, he obserued such a comely grauity and maiestie, as was seemely for the dignitie of so high and worthy a personage.

What silence kept hee among so many and false accusations? howe circumspect was hee in his wordes when-soeuer hee spake? how wiselie behaued he himselfe in all his answers? To conclude, such was the forme and shew of his countenance and mind in these his troubles, that euen that alone (without anie further testimony,) might haue sufficed to iustifie his cause, if the grossenes of their wicked and malicious vnderstandings, had been able to conceiue the highnes, and excellencie of such a prooffe.

¶ Of the cruell scourging and whipping of our Sauour, at the time before said.

S. I I I I.

After all these iniuries, consider what scourgings and whipping our Sauour suffered at the Piller. For when the Iudge perceiued, that he was not able to pacifie the furious rage of those his most cruel enemies, hee determined to punish our Sauour with such a seuerer kinde of punishment

ishment, as might suffice to satisfie the malicious outrage of such cruel hearts, that they being content therewith, should cease, and seeke no more after his death.

This was one of the greatest and most wonderfull sights y^e was seene in the world. Who would euer haue thought that whips & lashes should haue beene laid vpon the shoulders of Almighty God? The Prophet Dauid saith: The place of thy habitation (ô Lord) is most high, and Psal. 90. that there shall none euill approach heere vnto thee. He sayth there shal no whip be felt in thy Tabernacle.

Now what thing is further from the high maiestie and glorie of Almighty God, then to be villanously whipped & scourged? This is surely punishment rather for bondslaves and theeves: yea, it was accounted generally so vile and infamous, that in case the offender were Cittizen of Rome, though his offence were neuer so hainous, he was thereby quit, & exempted from that most flauish and villanous kinde of punishment. Al which notwithstanding, behold heere, how the Lorde of

of the heauens, the Creator of the world, the glorie of the Angels, the wisdom, power, & glory of the liuing god, vouchsafeth for our sake to be punished with whips & scourges. Certainly I do belieue, that the orders of Angels were wholly amazed & astonished, when they beheld this so strange and wonderfull sight, and that they adored and acknowledged the vnspeakeable goodnes of Almighty God: which was very manifestly discovered vnto them in this act.

Luke 2.14.

Wherefore, if they filled the ayre with high laudes and praises, vpon the day of his Natiuitie, when as yet they had seene him but onely in the swadling clowtes, and in the manger where hee was laide: vvhath they (trow yee) when they beheld him so villanouslie & most cruellie whipped and scourged.

Consider nowe therefore (O soule) vnto whō the busines appertaineth, much more then to the angels: consider (I say) howe much more oughtest thou to be inwardly moued in thy very heart, with this so wonderfull & most dolefull sight.

of thy sweet Sauour: and to render
vnto him, much more hūble thanks
and praises, for this his so passing
great loue shewed hereby vnto thee.
Go now therefore, and enter with
thy spirite into Pilates Consistorie,
and carry with thee store of teares,
which in that place shall bee verie
needfull, to bewaile such things as
there thou shalt both heare and see.
Consider on the one side, with what
rudeness those cruel & bloudy tor-
mentors, do strippe our Sauour of
his garments; and see on the other
side, with what humility he suffereth
himselfe to be stripped by them, ne-
uer so much as once opening his
mouth, or answering one worde, to
so many despiteful scoffes and blas-
phemous speeches as they vttered
there against him.

Cōsider also what haste they make
to binde that holy body to a Pillar,
that being fast bounde, they might
fetch their ful strokes more at plea-
sure, and strike him where and how
they list. Consider, how the Lord of
Angels standeth there post alone, a-
mong so many cruell tormentors,
hauing on his part neyther friende

nor acquaintance to defende him from iniury, no not so much as eie to take compafsion vpon him.

Deu. 25. 3.

The Lawe of Moises commaunded that malefactors should be beaten with whips, and that according to the quantity of their offences, should the number of their punishment be. Then (o ioy of the Angels and glorie of the Saints) who haue thus disfigured thee? Who haue thus defiled thee with so many bloody blowes, being the very glasse of innocencie? Certain it is (o Lord) that they were not thy finnes, but mine, that haue thus euill intreated thee. It was loue and mercie that compassed thee about, & caused thee to take vpon thee this so heauie burthen. Loue was the cause, why thou diddest bestow vpon me all thy benefits, and mercy moued thee to take vpon thee all my miseries.

Wherefore if loue & mercy caused thee to enter into those so cruel and terrible conflicts, who can now stande in doubt of thy loue? If the greatest testimony of loue be to suffer paines for the beloued, what else are each one of thy paines, but a few

uerall

all testimonie of thy loue? What
are all those wonders of thine,
(as it were) certaine heavenly
voices, that doe all preach and pro-
claim vnto me thy loue, requiring
me to loue thee againe. And if the
testimonies be so many, as y stripes
are that thou sufferedst for my
sake, who can then put any doubt in
the prooffe, beeing as it is, so plainlie
ouched and proued, by so manie
testinesses? What meaneth then this
incredulity of mine, that is not yet
conuincied, with so manifolde and
great arguments?

S. Iohn the Euangelist, wondered
at the incredulitie of the Iewes, for **Ioh. 12. 37**
that our Sauour wrought so manie
miracles among them for cōfirma-
tion of his doctrine, and they neuer-
thelesse would not belieue in him.
O holy Euangelist, wonder no more
at the incredulity of the Iewes, but
rather at mine: for so much as to
suffer paynes, is no lesse arguement
to cause mee to beleue the loue of
Christ, then is the working of my-
acles, to cause me to beleue in
Christ.

If then it be a great wonder, that
after

after so many miracles wrought by our Sauour Christ, his wordes are not yet belieued, howe much more wonderful is it, that hauing suffered for our sakes infinite stripes, we belieue not yet that he loueth vs.

But what shall wee say, if to these strokes and wounds which he receiued for vs, we adde moreouer all the other paines, and trauailes of his whole life, all which proceeded of loue: what brought thee downe Lord, from heauen vnto the earth but onely loue? What thing pulled thee out of thy fathers bosome, and layde thee in the Virgins wombe what caused thee to take y^e garment of our fraile nature vpon thee, and to becom partaker of our miserie but onely loue? What thing placed thee in a base Oxe staull, and swaled thee in a manger, & chased thee into strange Countries, but onely loue?

Luk. 2. 16

What thing, O sweet Sauour, moued thee to be come man, & to carrye the yoke of our mortality for the space of so many yeeres, but onely loue? VVhat thing made thee to sweat, to trauell, to watch, to con-

tinu

ue waking all the night, and to
se ouer both Sea and Land, see-
ing after lost foules, but only loue?
What thing bound Sampsons hands
and feete, shaued his haire, spoyled Iudg. 16. 19
of al his force, and caused him
to be mocked and scorned of his e-
nimies, but onelie the loue of his
wife Dalila?

And what thing hath bound thee
true Sampson, and spoyled thee
thy force and strength, and giuen
thee into thine enimies hands to be
scoffed at, but only the loue that
thou bearest to thy church? Finally,
what thing brought thee into that
trinde, that thou wouldest giue thy
life for vs? what thing (I say)
could haue wrought such a butche-
ry of thee as this was, but only loue?
passing great loue! ô gracious
loue! ô loue, seemelie for the great
speakeable mercie, and infinite
goodnesse of him, who is infinite
good and louing, yea, wholly loue it
selfe. Hauing therefore so great and
many testimonies of thy loue (O
sweete Sauour) as these be, how
can I but beleue that thou louest
me. sith it is most certaine that thou
hast

hast not changed that most charitable louing hart, being now in heauen, which thou haddest when thou walkedst here vpon the earth.

Gen. 40. 23.

Thou art not like that Cup-bearer of King Pharaon, who when he saw himselfe in prosperitie, forgot his poore friends that he had left in pryson: but rather the prosperitie and glorie that thou dost now enjoy in heauen, mooueth thee to haue greater pittie and compassion vpon thy children whome thou hast left here in earth.

Now then, sith it is certaine that thou louest me so much, (as I see very euidently thou doost) why doe I not loue thee againe? why doe I not put my whole trust and affiance in thee? vwhy doe I not esteeme myselfe very happy and rich, hauing such a true and constant friend vnto me as our very Almighty God himselfe, so constant and louing a friend vnto me.

It is vndoubtedly a great wonder that any thing in this life, should make me careful and heauy, hauing such a true and constant friend on my side, so rich and so mighty a Louer: through whose handes all things that I enioy doe passe.

Med

Meditation for Thursday Night.

This day thou hast to meditate and
reuer: how our Sauour was crowned with
thorns: how Pilate said of him to the people,
Ecce homo, behold the man: and how hee
was crucified vpon the Crosse vpon his shoulders.

The Text of the foure holie Euangelists.

WHen our Sauour had
beene thus whipped and
scourged, the Souldiers Mat. 27. 27
of the President, tooke
him into the Common
place, and there gathered about him the
whole band: and they stripped him, and put
on him a purple robe, & platted a
crown of thornes, and put it on his head, and
gave him a reede in his right hand: and they bowed
their knees before him, and mocked him,
saying: Haile O King of the Iewes.
And they spit vpon him, and tooke the
reede, and he held in his right hande, and
smote

Ioh. 19. 4

smote him on the head therewith. Then Pilate went forth againe, and said vnto the multitude. Behold, I bring him forth vnto you, that ye may knowe that I finde no fault in him. Then came Iesus forth, wearing a crowne of thorns, & a purple garment. And Pilate sayde to them: Beholde the man. Then when the high Priestes and Officers saw him, they cryed, saying: Crucifie him. Crucifie him. Pilate sayde vnto them: Take ye him, and crucifie him, for I finde no fault in him. The Iewes answered, and saide: We haue a law, and by our law he ought to die, because he made himselfe the sonne of God.

Then when Pilate heard that word, he was the more afraid, and went againe into the Common hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no answer. Then saide Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and I haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were giuen thee from above. Therefore he that deliuered me vnto thee, hath the greater sinne. Fro thenceforth Pilate sought to loose him.

But the Iewes cried out, requiring to haue him crucified. And their cries prevailed;

led; and Pilate determined to accom-
 to their request. And he let loose unto **Luk. 23. 24.**
 him, that for an insurrection and
 was cast into prison, whom they
 desired: and deliuered Iesus unto them,
 to doe with him what they would. And
 they tooke Iesus and led him awaie. And
 he bare his crosse, and came into a place **Iohn. 19. 16.**
 that was called Caluarie. And there fol-
 lowed him a great multitude of people, and **Luk. 23. 27.**
 women, which bewailed and lamen-
 ted him. But Iesus turned backe unto
 them, and sayde: Daughters of Ierusa-
 lem, weepe not for mee, but weepe for your
 selues, and for your children. For behold,
 the dayes will come, when men shall say:
 blessed are the barren, and the wombes
 that neuer bare, and the paps that neuer
 sucke.

Then shall they beginne to say to the
 mountaines, fall upon vs. And to the hills:
 couer vs. For if they do these things to the
 green tree, what shal be done to the dry?

Medi-

*Meditations vpon these poynts
of the Text.*

Cant. 3. 11

Come foorth (O yee daughter
Sion) and beholde King Salom
with the Crowne wherewith
mother crowned him, at the
of his espousals, and vpon the daie
the ioifulnes of his heart.

O my soule, what doest thou?
my hart, what thinkest thou? O
tongue, howe is it that thou art
come dumbe? VVhat heart is
broken? what hardnes is not mo
fied? what eyes can abstaine fro
teares, beholding such a pittiful
doleful sight as this is?

O my sweete Sauour and Rede
mer, when I open mine eies, and
beholde that dolorous shape whi
is heere set before me, how is it th
my hart doth not cleaue and rend
sunder, for very anguish and grie
I see the most tender heade of
Lorde & Sauior pearced with shar
thornes, at whose presence the po
ers of heauen doe tremble & qual
I

his diuine face spet vppon and
effeted, I see the light of his coun-
enance obscured; I see his cleere
eyes dimmed. How happeneth it (ô
Lord) that the cruelty thou diddest
vnto me before, & the death that insu-
ed, and that quantity of blood that
was so cruelly shed, did not suffice,
but that y^e sharp thornes also should
be perforce let out the bloud of
my head, which the whips & scour-
ges before had passed ouer? If thou
wouldest receiue these reproches and
afflictions to make satisfaction by the,
for such blowes as my sinnes haue
dealt vpon thee. If thy death alone,
was sufficient to redeeme vs, vvhath
needed so manie kindes of most
shamefull villanies and reproches?
What end were all these new tor-
ments, contempts, and mockeries
vnto men?

Who euer heard or read of such a
crown, or of such manner of tor-
ments? out of what heart came this
new inuention into the world, that
the punishmēt should serue in such
a way, as both to torment a man, and
to dishonour him? Were
these cruel torments sufficient,
that

that had beene vsed in all former
ges, but that they must also inue
these new and strange punishme
I see well(O Lord) that these so m
nifolde iniuries were not necessa
for my redemption, for onelic
droppe of thy most precious bloo
was sufficient for the same. How
it, it was very conuenient that th
should be so many and so great, th
thou mightest thereby declare v
mee, the greatnes of thy loue: a
by meanes of them, linke mee v
thee(as it were)with chaines & b
ters of perpetual bond & duty: a
cōfound the gay braueries & fo
shewes of pride and vanities, and
teach mee thereby to despise
pompe and glorie of the world.

Wherefore (O my soule) that th
maist conceiue and haue some
ling of this so dolefull passage, se
first before thine eies, the form
shape of this Lord, and withall, t
excellency of his vertues: and th
incontinently turne the eies of
mind, and behold him in such pi
ful sort as he is here represent
to thee. Consider therefore y gre
nes of his former beauty, the mo

of his lookes, the sweetenesse of
his word, his authoritie, his meeke-
nesse, his milde behauour, and that
goodly countenance of his, so full
of grauitie and reuerence.

Behold howe humble hee was to-
wards his disciples; howe faire spo-
ken towards his enemies; how stout
towards the proude; how sweete to-
wards the meeke; and how merciful
to all sorts of persons. Consider
how milde he hath alwaies beene in
suffering, howe wise in answering,
how pittiful in his iudgements, how
mercifull in receiuing sinners, and
how free & bountifull in pardoning
their offences.

When thou hast thus beheld our
Saviour, and delighted thy selfe with
holding such a perfect form, turn
the eyes of thy minde, and beholde
him in this pittifull plight, wherein
he is here set out to the world, clad
in scornefull wise with a purple gar-
ment, holding a reed in his hand, in-
stead of a royall scepter; beholde
him in all parts, both inwardly and
outwardly: his heart pierced with
crowes; his body wounded; for-
saken of his owne Disciples; scor-

Y

ned

ned of the Souldiours : contemned
of the high Priest; basely reiecte
the wicked King, accused vniustly
and condemned innocently.

And that it may be the more fruit
full vnto thee, by moouing thee vnto
compassion: thinke vppon this
not as though it were past, but as
thing present; not as though it were
another mans paine, but as though
it were thine owne, imagining thy
selfe to bee in the place of him that
suffereth, and thinking with thy selfe
what a terrible pain it would be vnto
thee, if in so sensible and tender
part as the head is, men should fasten
a number of thornes, yea, and those
so sharp, that they should pearce in
to thy Skull. But what speake I of
many thornes, whereas, were it but
the pricke of a pin, thou couldst ver
ry hardlie abide the paine thereof.
And therefore thou maist heere by
coniecture, what most grieuous
paines that most tender & delicate
head of our sweete Sauour felt at
that time, by the meanes of this
great and strange torment.

Wherefore (ô brightnesse of thy
Fathers glory) who hath thus cruel

He dealt with thee? O vnspotted
glasse of the maiestie of Almighty
God, who hath thus wholly disfigu-
red thee? O Riuer that floweth out
of the Paradise of delights, and with
thy streames refreshest the Cittie of
God, who hath troubled those so
sweete waters? It is my finnes (O
Lord) that haue so troubled them,
and mine iniquities haue made the
so muddy.

Alas poore wretch and miserable
caitife that I am, woe is mee, howe
haue my finnes bespotted mine own
soule, seeing the sins of others, haue
here so fouly bespotted & troubled
the cleere fountaine of all beautie?
My finnes (O Lord) are the thornes
that pricke thee; my follies are the
purple that scorne thee; my hypo-
cristie & fained holines, are the cere-
monies wherewith they despise thee;
my gay garments and vanities, are
the crowne wherewith they crowne
thee. So that I (O Lord) am thy tor-
mentor, and the verie cause of thy
paines and griefes.

The King Ezechias purified the
Temple that had beene prophaned
by wicked persons, and commaun-

2. Chr. 29. 8

ded that all the filth that was there in, should be cast into the riuer Cedron. I (O Lord) am this spiritual and liuely Temple, that is prophaned by the deuils, and defiled with infinite finnes, & thou art the cleere Riuer of Cedron, that doost with thy running streames sustaine the beautie of heauen.

In this Riuer (O Lord) are all my finnes drowned: in this Riuer are my iniquities washed awaie. In so much, that by the merite of thy vnspeakeable charity & humility, with which thou hast humbled thy selfe to take vpon thee all my finnes, thou hast not onely deliuered mee from them, but also made me partaker of thy graces; for in taking vpon thee my death, thou hast giuen mee thy life; in taking vpon thee my flesh, thou hast giuen me thy Spirit: and in taking vpon thee my finnes, thou hast giuen me thy righteousness. So that (O my most mercifull Redeemer) al thy paines are my pleasures, thy purple, clothed me; thy crowne of dishonour, honoureth mee; thy strokes make mee whole; thy sorowes comfort me.

*Our Saviours
paines are
our gaires.*

The

The earnest zeale thou hast of my profit & furtheraunce, causeth thee to be content to holde this reede in thy hand; and the compassion thou hast of my losse & damnation, moueth thee to beare this dolorous Crowne of ignominie vppon thy head.

*Of these wordes : Behold the
man.*

§. II.

After they had thus crowned and scorned our Sauour, the Iudge tooke him by the hand in such euill plight as hee was, and leading him out into y^e sight of the furious people, said vnto them : *Beholde the man;* which is as much as if he had sayde : If for enuie yee seeke his death, behold in what a doleful case he is. A man vndoubtedly not to be enuied, but to be pittied. If you were afraid least hee should haue become King, behold him heere so disfigured, that scarcely he seemeth to be a man. Of a man in this wise so sore whipped and scourged, what would

ye require more.

By this maist thou vnderstand (O my soule) in what a lamentable case our Sauour was at his going out of the iudgement hall, seeing that euen the iudge himself believed, that the pittifull case wherein he was, might haue sufficed to mollifie and break the vnmerciful cruell harts of his enemies; whereby thou maiest well perceiue, what a dangerous and vnseemely thing it is for a Christian not to haue compassion of the grievous and most bitter paines & sorrowes of our Sauour, seeing they were so great, that they were able (as the Iudge was perswaded) to mollifie those most sauage, and cruell stony harts of the Iewes.

Who so loueth Christ, hath compassion on his bitter paines. Where loue is, there is also sorrow: how can hee then say, that hee loueth our Sauour Christ, that be- holdeth him tormented in this most pittifull sort, and hath no compassion on of him.

And if it be so wicked a thing not to haue compassion of our Sauour Christ, what a hainous matter is it to encrease his paines, by adding therunto sorrow vpon sorrow. Sure-
lie,

ie, there could not be any greater
crueltie in all the worlde, then after
the Iudge had shewed our Sauour
vnto them in such heauy plight, for
his enemies to aunswere with such
cruell woordes: *Crucifie him, Crucifie*

Nowe, if this was so great a cru-
eltie in the Iewes, what a crueltie is
it in a Christian, who in his deedes
and words saith euē as much as the
Iewes did; for doth not S. Paule say,
Hee that sinneth, crucifieth the Sonne of Heb. 6.8
God againe. For so much as tou- *All wicked*
ching his part, hee dooth a thing *Christians*
whereby he would binde him to die *do as it were*
againē, if his former death had not *crucifie*
beene sufficient. Howe is it then (ō *Christ againe*
Christian) that thou hast thy heart *by their euill*
and hands readie bent, to crucifie *lines*
the Lord and Redeemer, so often-
times with thy finnes.

Thou oughtest to consider, that
like as the Iudge presented that pit-
tifull forme to the Iewes, supposing
that there was none other more ef-
fectuall meane, to withdrawe them
from their furie, then that dolefull
sight; euen so the heauenly Father,
presenteth that same dolefull sight

daily vnto al sinners, meaning thereby, that in very deede, there is none other more effectual mean to withdraw them from their sinne, then to sette before them this so pittifull forme. Make account therfore, that euen now the heauēly father, laieth also the same pittifull forme of his most deare and onely begotten sonne before thy face; and that he saith vnto thee; *Beholde the man*: as if hee should say, Beholde this mā, in what a dolorous case he standeth, and remember withall, that he is God almightie, and standeth in this most dolefull and lamentable plight, not for any other cause, but for the very sinnes of the world.

Howe abhominable a thing sin is in the sight of god.

See into what plight G O Dis brought by the sinnes of man: consider how necessary it was to satisfie for sinne; and consider also howe abhominable a thing sinne is in the sight of God, seeing it so disfigured his owne only sonne to destroy it.

Consider moreouer, what a sore reuenge Almighty God wil take of a sinner, for such sinnes as hee himselfe committeth, sith hee hath so sharply punished his owne most deere-

deerely beloued & innocent sonne,
for the finnes of others.

Last of all, consider the rigour of
the iustice of Almighty God, & the
soule staining malice of sin, which
appeareth so dreadfully, euen in the
face of Christ the Sonne of G O D.

Now what thing could possible bee
of greater efficacie, both to
cause men to feare God, and also to
abhor sinne?

It seemeth heereby, that Almighty
God hath shewed himselfe to-
wards man, as a louing mother is
wont to doe towards her wicked
daughter, that seeketh lewd meanes
to play the harlot. For when neither
wordes nor punishment, bee able to
disswade nor constrain her from her
wicked and deuilish purpose, shee
turneth her rage against her owne
selfe, shee beateth her own face, and
teareth her hayre; and beeing thus
disfigured she setteth her self before
her daughter, that thereby she may
vnderstande the greatnes of her of-
fence, and at the least, for very pittie
and compafsion of her mother, shee
may be moued to leaue her wicked
purpose.

Ys

Now

Now it seemeth, that Almighty God hath vsed the like remedy here for the chastising of men, setting before them his owne diuine Image to wit, the face of hys owne most deerely beloued sonne, so disfigured, to the end, that whereas they had beene so many tymes admonished, and rebuked by the mouthes of his Prophets, and yet would not forsake their wickednes, they might at the least be moued, for very compassion to forsake the same; beholding that diuine forme of our Saviour Christ, in such pittifull wise disfigured for their finnes, So that before he layd his hands vpon men, but now, men lay their hands vpon him; which was the last refuge that was deuised by him to drawe men from sinne. And therefore, as it hath beene at all times, accounted a very great wickednes to offend almighty God; so now after that hee hath taken such a shape vpon him to destroy sinne, it is not only a great wickednes, but also a very great ingratitude & horrible cruelty, to offend him with any sinne.

If thou wilt continue in the contemplation

emplation of this poynt, (besides
that thou mayst learne hereby to a-
boyde and abhor sinne) thou maist
take great courage to putte thy
trust in Almighty God, by conside-
ring this very dolefull forme of our
Saviour Christ; the which as it is of
great force to mooue the hearts of
men, so it hath no lesse force, but ra-
ther much more to moue Almightie
God.

And therefore thou must thinke,
that in the same dolefull forme that
he was presented before the furious
people, the verie same he presenteth
nowe before the diuine eies of his
most pittiful, mercifull, and louing
Father, so fresh, & in such bleeding-
wise, as it was that verie same day.
Now what image and form cā there
be of greater efficacie to pacifie the
eies of the heauenly father, then the
pale and wanne countenance (so
pittifully disfigured) of his onelie
begotten and well beloued Sonne. Mat. 3, 17.
This is the golden propitiatorie; Exod. 37 6.
this is the Raine-bow of diuers co- Gene. 9, 13
lours, placed among the clowdes of
heauen, with the sight whereof, the
Almightie and euer-living God is
pacified.

pacified. With this were his eyes
fedde; with this, was his iustice
satisfied; here was his honour resto-
red.

Tell mee nowe (ô thou weake and
mistrustfull man) if the shape and
forme of our Saviour Christ, was
such at that time, that it was able (as
the iudge verily beleueed) to miti-
gate the cruell lookes of such ene-
mies, how much more able is it, to
pacifie the eyes of thy most mercifull
heavenly father: especially conside-
ring that whatsoeuer our Saviour
there suffered, was for his honour;
and vnder his obedience.

Phil. 2. 8.

Compare then eyes with eyes, and
person with person, and thou shalt
see howe much thou art more affu-
red of the mercy of thy heauely Fa-
ther, by presenting vnto him y^e dole-
full forme of our Saviour Christ;
then Pilate was of the mercy of the
Iewes, when he shewed our Saviour
(thus pittifully disfigured) vnto the.
Wherefore, in al thy prayers & temp-
tations, take this lord for thy shield
and buckler; sette him between thee
and Almighty God, and presenting
him before his diuine Maiestie, say
vnto

unto him, *Ecce homo*, beholde the
man. I haue here (ô almightie God)
the man, whome thou hast so manie
yeeres sought for, to be a Mediator
between thee & sinners. I haue here
the mā, whose righteousnes is such,
that it answereth thy iustice in eue-
ry poynt. I haue heere the man, who
is so much punished, as the wicked-
nes of our sinnes required.

Wherefore (ô most mercifull and
loving Lord) look mercifully vpon
vs. I humbly beseech thee. And that
thou maist the sooner be moued to
pittie vs, fixe thine eyes vpon the
merites of thy beloued son Christ.
And thou (ô our sweet Sauour and
redeemer) cease not I beseech thee,
to present thy selfe before y^e eyes of
thy heauenly father for vs. And for-
asmuch as thy loue towards vs was
so great, that thou wouldest willing-
ly offer vp thy body to the crueltye
of the tormentors for our sakes,
prouchsafe (ô Lord) to present it to
thy heauenly father with the same
loue, beseeching him, that it may
please him for thy sake, to pardon
vs all our sinnes, transgressions and
offences.

of

Of our Sauours carrying the Crosse.

NOW when Pilate sawe, that those extreame punishments had been so cruelly executed vpon that most innocent Lambe, were not able to assuage the furie of his enemies, hee entred forthwith into the iudgement hall, and sate him downe in his tribunal seate, to giue finall sentence in that cause.

The Crosse was in the mean time prepared & made ready at the gate, and that dreadfull banner was hoisted vp on high in the ayre, which threatened the terror of a most cruell death to our Sauour. Nowe when that sentence was gyuen and published, although it was of it selfe both vniust and cruel, yet did his enemies adde another further cruelty vnto it to wit, they layd vpon those tender shoulders, that were so pittifully rent and torne with whips & scourges, the heauie tree of the Crosse. Albeit which notwithstanding, our most merciful Lord and louing Sauour refused not to carry that heavy burden then, (whereupon were laid all our sinnes)

nes and iniquities,) but embraced the same with an vnspeakeable great charitie and obedience, for every loue hee bare vnto vs. And hee went on his way as another Isaacke, with the Crosse vpon Gen. 22. 6. his shoulders, to the place of his sacrifice.

The cariage was deuided betwene two; the Sonne carried the wood and the body that shoulde be sacrificed, & the Father carried the fire and the knife, where-with the Sacrifice should bee made. For to relieue it was the fire of loue which These two he bare towards mankind, and vertues, loue the sharpe knife of the diuine iustice, and iustice he put the Sonne of God vpon the did put the Crosse. These two vertues contented together within the heauenlie sonne of God fathers breast, each one demanding vpon the Crosse. is right.

Loue requested him to pardon mankind, and Iustice required that sinners might be punished. Wherefore, to the ende that men might be pardoned, and sinne punished, a meane was found, that an innocent (to wit, the sonne of God) should die for all mankind.

This

This was the fire and knife, that the Patriarke Abraham carried in his hands to sacrifice his Sonne. For it was the loue of our saluation, and the zeale of iustice, that caused the heavenly Father to offer vp his own most deerely beloued Sonne to the Crosse.

**Meditation for Friday
Night.**

¶ This daie, thou hast to meditate upon those seauen wordes which our Saviour spake, beeing crucified on the Crosse.

**The Text of the foure holie
Euangelists.**

They came (saith the holy Euangelist) to the place called Golgotha, that is to say, the place of dead mens skulles, and they gaue him vineger to drinke mingled with gaule. And when he had tasted thereof he would not drinke.

And they crucified him, and with him
three, one at his right hande, and
another at his lesie : and so was the
Scripture fulfilled, that saith : And hee
was reckoned among the wicked. And
he wrote also a title, and putte it up-
on the Crosse. And it was written, Je-
sus of Nazareth, King of the Iewes :
This Title many of the Iewes did reade :
for the place was neere to the Cittie : and
it was written in Hebrue, Greeke, and
Latine. Then saide the High Priestes of
the Iewes to Pilate : write not the King
of the Iewes, but that hee saide : I am
King of the Iewes. Pilate answered
that he had written, that have I writ-
ten. Then the souldiours, when they had
crucified Iesus, tooke his garments, and
made foure partes, to euerie souldiour a
part : and they tooke his Coate, which
was without seame, wouen from the
toppe throughtout, therefore they saide one
to another, lette vs not denide it, but cast
it for it, whose it shall bee. This was
done that the Scripture might bee ful-
filled, that saith : They parted my gar-
ments among them, and upon my coate
they cast lots. So the Souldiours did these
things indeede. And they that passed by,
scoulded him, wagging their heades, and
saying:

Esay 53.

Psal. 22. 18.

Mat. 27. 40.

saying : Fie on thee, thou that desferest the Temple and buildest it in thre daies, saue thy selfe. If thou bee the sonne of GOD, come downe from the Crosse. Likewise, the high Priestes mocking him with the Scribes and Elders, and Pharisies, saide : Hee saued others, but himselfe he cannot saue.

If hee be the King of Israell, lette him nowe come downe from the Crosse, and wee will beleue him. Hee trusteth in GOD, let him deliuer him nowe, if he will haue him, for hee saide : I am the Sonne of God. The verie same woordes also did the thæues that were crucified with him, cast in his teeth : But Iesus saide : Father pardon them, for they know not what they doe. And one of

Luke 23. 39

malefactors that was crucified with him, blasphemed, saying : If thou be the Christ, saue thy selfe and vs. But the other answered and rebuked him saying : Neither doost thou feare GOD, which is able to bring in the selfe same condemnation. We are iustly punished, for wee receiue according to our dooings, but this man hath doone nothing amisse. And hee sayde vnto Iesus, Lorde remember mee when thou comest into thy Kingdome. Then Iesus saide vnto him : Verily I say vnto thee

and thou shalt thou be with me in Paradise.
 were stooche by the Crosse of Iesus, his Iohn.19.27
 father, and his Mothers sister, Mary the
 wife of Cleophas, and Marie Magdalen.
 And when Iesus sawe his Mother,
 and the Disciple whome hee loued stan-
 dyng by, he saide vnto his Mother: Wo-
 man, beholde thy sonne. Then hee sayde
 to the Disciple: Beholde thy Mother. And
 from that houre, the Disciple tooke her
 to his mother. About the ninth houre, Mat.27.49
 Iesus cryed with a loude voice, saying: Eli,
 Eli, Lama sabacthani, that is, My God,
 my God, why hast thou forsaken me? And
 some of them that stooche there, when they
 heard it, sayde: This man called Elias.
 And some other saide: Let vs see if Elias wil
 come and saue him. Afterwardes, Iesus
 saying that all thinges were fulfilled, Iohn.19.28
 that the scripture might bee accomplished,
 and I am a thirst. And there was set a ves-
 sel full of vineger, and they filled a sponge
 with vineger, and put it vpon an Ilope stalk,
 and put it to his mouth.

Nowe, when Iesus had receiued of the
 vineger, he said: It is finished. And he cry- Luk.23.46
 ed againe with a loude voice, and sayde:
 Father, into thine handes I commend my
 spirit.
 And from the sixt houre there was dark-
 nesse

nesse ouer all the earth untill the
 houre: and the vaile of the Temple
 rent in two peeces, from the top to
 bottome: the earth quaked: the stones
 were clouen: and the graues opened:
 manie bodies which slept arose: and
 were manie of his acquaintance, and
 men beholding him a far off, among
 was Marie Magdalen, and Mary the
 other of Iames the younger, and of Ioseph
 and Salome, who had followed him out of
 Galilee, ministring vnto him, with
 other women, that came in his companie
 Ierusalem.

*Meditations vpon these points of
 the Text.*

WE are now come, (O my soule
 vnto the holie Mount Caluarie
 and wee be nowe arriued at the roo
 of the mystery of our Redemption
 O howe wonderfull is this place
 Verely this is the house of God, the
 gate of heauen, the lande of pro
 mise, and the place of euerlasting
 saluation.

Heere is planted the tree of life;
 ere is placed that mystical ladder
 at Iacob sawe, which ioyned hea-
 with the earth; whereby the an-
 doe descend vnto men, & men
 ascend vnto God. This (O my
) is a place of praier, and here-
 oughtest thou to adore and blesse
 the Lorde, and to giue most humble
 hartly thankes, for this his most
 and excellent benefit, saying
 vnto him.

Gen. 28. 12.

We worship and adore thee, (O
 and Iesus Christ,) & we blesse thy
 name, forsomuch as thou hast
 deemed the worlde. Thankes be
 to thee O most merciful Sauour,
 that thou hast thus loued vs, and wa-
 shed away our sinnes with thy most
 precious bloud, and hast offered thy
 selfe for vs vpon the Crosse: to the
 end, that with the sweete sauour of
 this most noble sacrifice, enkinde-
 led with the fire of thy feruent loue,
 thou mightest satisfie and appease
 the wrath of Almighty God.

Rom. 5. 6

Blessed be thou therfore for euer-
 more, which art the Sauour of the
 world; the reconciler of mankind,
 triumphant conqueror of hell;
 the

Osea. 13. 14

Mat, 4. 10 the vanquisher of the deuill; the
 thor of life; the destroyer of dea
 1. cor 15. 54 and redeemer of them that were
 Luk 1. 79 darknesse, and in the shadow
 death.

Esa 55. 1

*All you therefore that bee a thyrst
 vnto the waters, and you that haue
 ther golde nor siluer, come and rec
 all these precious treasures freely, with
 paying anie thing. Yee that desire*

Exo. 17. 6

*water of life, this is that mysti
 Rocke that Moyſes ſtrooke with
 rod in the wildernesſe; out of
 which ſprang water in great abo
 daunce, to ſatisfie the thirſt of
 afflicted people. Ye that desire pe
 and amitie with Almighty G
 knowe yee that this is that Roc*

Gen 35. 1

*which the Patriarcke Iacob anno
 ted with oyle, and erected vp
 title of peace and amitie, betwe
 God and men. Yee that are desire
 of oyle to cure your wounds, thi
 that good Samaritane, that pow
 in abundance.*

Num. 13. 24

*Ye that desire wine to refresh y
 fainting harts, this is that cluſter
 Grapes, that was brought out of
 Lande of Promise, into this vale
 teares, which is nowe cruſhed
 pre*

essed out for the purpose. Ye that
 are the oyle of Gods grace, know
 also, that this is that precious
 sell of the widowe of Elizeus, ful
 oyle, wherewith we must all paye
 debts; and albeit the vessell see-
 th very litle to serue so many, yet
 ke not to the quantity, but to the
 ality and vertue thereof; which
 certainly so great, that so long as
 re be vessels to fill, so long will
 vaine of this sacred liquor run
 hout ceasing. If you require a
 ficient sacrifice, he is that true I-
 cke, willingly going to the place
 sacrifice, as is mentioned before
 end of Thursdaies Meditation.

2.Reg.4.6.

*Meditations vpon the benefits of
 Christs passion.*

§. II.

Wake I pray thee nowe (ô my
 soule) & begin to contemplate
 on the benefit of the sufferance
 my Sauour, by the fruit wherof,
 hurt of that poisoned fruit is re-
 fessed, which the forbidden Tree
 sed vnto vs, through the offence
 of

Cant. 8. 5.

of the first man Adam; as the Bride
groom hath signified to his spouse
in the Canticles, when hee sayeth
I haue raised thee vppon my Spouse,
under the Tree, because under another
Tree thy Mother was corrupted, where
shee was deceived by the ancient
serpent.

Consider then, how when our
Saviour came to this place, his cruel
enemies (to make his death more
reprochful) stripped him of all
apparel, euen to his innermost
garment, which was whollie without
throughout without any seame.
holde now with what meekenes
an innocent Lambe suffered himselfe
to be disrobed of his garments, without
opening his mouth, or speaking
so much as one worde against them
that handled him with such violence,
but shewed himselfe rather
ready willing and readie to be spoiled
of his garments, and to remain
naked to the shew of the world, to
intent that the nakednesse of his
body had (through sinne) lost the
garments of innocency & grace re-
couered, might be couered after a better
sort, then with the leaues of the fig tree.

Gene. 3. 7.

see. But on their part, (no doubt)
an argumēt of vnmercifulnes, as it
appeareth by the woords of S. Luke
the Euangelist, who saith : *They did*
unto him whatsoever they would.

Luke 23.25

Thou seest now (ô my soule) how
that clotheth the heauens with
cloudes, adorneth the fields with
flowres, and giueth rayment to eue-
ry liuing creature, is heere by his
ruell enemies, spoiled of his owne
garments. Whereby it appeareth,
that albeit our Sauior in the whole
course of his life, gaue vnto vs ma-
ny examples of bearing pouertie,
yet at his death hee gaue vs a most
perfect plat-form of this vertue; for
much as at that time, hee had not
whereon to rest his head, nor where-
with to couer his body; giuing vs
to vnderstand, that he had not taken
any thing of this worlde to cleaue
vnto him, our sinnes onely excep-
ted, which were the cause of his ex-
ile.

And now (ô my soule) learne I
say thee, to imitate thy Sauior
therein, and despise all such transi-
torie vanities as this wicked world
offereth vnto thee. Learn also ô my
Z soule,

Soule, to be pittifull vnto the need
 seeing that my Sauour was so me-
 cifull, that he had no pittie on him-
 selfe, that he might haue compasse
 on vpon thee. For what hart can
 so mercilesse, that it wil not rend
 sunder with griefe, seeing that the
 verie stones of the Temple did ri-
 in peeces, at the same time that our
 Sauour suffered.

Luk. 23. 45.

Mee thinketh I see that wound
 that the Souldiour made with his
 Speare, trickling down with bloud
 and loe the earth is all died with
 that precious bloud, which cryeth
 better things then that of Abel; for
 his bloud cryed out for vengeance
 against the murtherer, but this most
 precious bloud of thine (O sweet
 Iesus) craueth pardon for sinners.

Gen. 4. 10.

Heb. 12. 24.

Two Crosse were prepared for
 thee (O sweete Sauour) one for thy
 body, & another for thy soule: the
 one of passion, y other of compas-
 sion. Assured the fire shall naturally
 waxe colde, and the water hote, be-
 fore I shall forget this vnspokeable
 loue which thou shewedst vnto thy
 Spouse thy Church.

Cant. 3. 6

Tell me, O thou fairest among women

what

where dost thou lodge? and where sleepest
at noone day? that I may finde thee.
Furthermore O my soule, learne to
keepe thy selfe with patience, & that
by the exāple of thy Sauour Christ,
for thou art sick of impacience, and
that is that fruitfull tree fit for thee to
rede vpon, whose leaues are good
for medicines.

Some-times I haue said and pur-
sued with my selfe; I will neuer
from henceforth fall out, or bee an-
gry againe with anie man: I wil sure-
ly keepe peace with all persons; and
therefore I thinke it good for me, to
shunne all company, thereby to es-
chew all occasions of trouble, con-
tention and anger. But now (O lord)
vnderstand my weakenesse in this
point, for to flee from companie, is
not a meane to subdue anger, but
rather to hide and couer mine owne
imperfection.

And therefore I will from hence-
forth carry euer with mee, a minde
readie prepared to liue, not onelie
with the good, but euen with the
wicked also, and to keep peace with
each cholericke, waiward, and fro-
ward persons as doe euen abhorre

Zz. peace,

Ezec. 47. 12

Apoc. 22. 2.

Rom. 12. 18

peace. Thus I purpose to doe from hence-forth: graunt mee thy grace therefore O Almightye God, that may duellie accomplish this intent. If other men shall take my landes & goods away from me, grant mee thy grace O Lord, that I bee not angry nor griued therewith, seeing thou art contented to part with thy very garmentes for my sake. If they shall take my credit, honour, or estimation from me: let not that cause me to breake peace with them; seeing I behold thee so despised, dishonoured, and contemned. If my friendes and acquaintance shall forsake me, let me not therefore be comforted, seeing thou art left alone, not onely of the worlde, but even of thine owne Disciples, yea, and for the time of thy heauenlie Father. And if it shall seeme to mee at any time that I am forsaken of thee, yet let me not for all that lose my confidence & trust in thee: seeing thou didst forsake thine, but after thou hadst said those words, *My God, my God, why hast thou forsaken me?* thou didst proceed to say, *Father into thine hands I commend my spirit.*

Mar. 14. 50

Mat. 26. 56

Mat. 27. 46.

Luk, 23, 46.

Wh

Wherefore (O my soule) thou hast
 been with whom thou maiest con-
 ferse and take comfort in thy long
 paines and troubles, for although
 the last paines and torments of the
 bodie of our Sauour Christ were
 short, yet were the griefes & paines
 of his pittifull heart and soule verie
 long, & of great continuance, con-
 sidering that his whole life was full
 of anguish & sorrow for our sinnes.

Meditation for Saturday Night.

¶ This day thou hast to meditate vpon
 the satisfaction of Christ, to God the father,
 for our sinnes.

The Text of the foure holie Euangelists.

Then the Iewes (because it was the
 feast of Ester) that the bodie shold Ioh. 19.31
 not remaine vpon the Crosse on the
 Sabbath day, (for that day of the
 Sabbath was very solemne among
 Z 3 them

them) besought Pilate that they legges might bee broken, and that they might be taken downe from the Crosse. Then came the Souldiers, & brake the legs of the first, and of the other that was crucified with Iesus.

But when they came to Iesus, and saw that hee was already deade, they brake not his legs. But one of the Souldiours with a speare thrust him into the side, and forthwith there issued out blood and water. And be that sawe it, bare witnes, and his witnes is true.

And now when evening was come, Ioseph of Arimathea, an honourable Counsellor, which also looked for the kingdom of God, came, and went in boldlie unto Pilate, and asked the bodie of Iesus. And Pilate marvelled if hee were already deade, and called vnto him the Centurion, and asked of him whether hee had bene any while deade. And when he knewe the truth of the Centurion, he deliuered the bodie to Ioseph.

There came also with him, one called Nicodemus, (who was wont to resort to Iesus by night) and hee brought with him Mirre and Aloes mingled together, about hundred pound.

Mar. 15. 42

Mat. 27. 57.

Luk. 23. 50.

Iohn. 18. 39.

Then

Then tooke they the bodie of Iesus, and wrapped it in linnen cloathes, with those sweete odours, according to the custome which the Iewes obserue in the buriall of the dead.

And in that place where Iesus was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was neuer man yet laid. There they laid Iesus, by reason of the Passeouer of the Iewes, for that Sepulchre was neere at hande. And the women also that followed after, which came with him from Galilee, behelde the Sepulchre, and howe his bodie was layde. And they returned and prepared odours and oyntments, and rested the Sabbath day according to the commandement.

Luke 23.55

*Meditations vpon these poynts
of the Text.*

THou hast hitherto (ô my soule) celebrated the death & grieuous pains of the son of God, it is now also time for thee to bethinke thy selfe of
Z 4 that

Mat. 3, 17.

that inestimable price of his death that was so auailable with his heavenly father, that he did giue testimony himselfe thereof, by sending down his holy spirit vpon him, and by saying: *This is my well beloued son in whom I am well pleased, &c.* So that

Gene. 8, 11.

the wrath of God is now pacified with the sacrifice of that true Noah. That sweete Doue which departed out of the Arke, and is returned again, bringing with her the signe of mercie and clemencie.

Cant. 7.

O my soule, thy Spouse hath washed thee with his blood, beeing more cleere then the springs of Essebion; reioyce therefore (ô my soule) and comfort thy selfe with this. *The*

Cant. 2, 11.

Winter is now past, the showers and tempestuous stormes ceased, the flowres doe appeare in our Lande. Rise up therefore my well beloued, my darling and my Turtle-doue, that abidest in the holes of the Rocke, and in the clefts of the Wall That is, in the strokes and wounds of my bodie. The ende of his paines, is the beginning of thy ioy; for me thinketh I see the blood running out of his side, more freshly then those goldē streames which

ranne

anne out of the Garden of Eden,
and watered the whole world.

O gate of heauen! O window of
Paradise! O place of refuge! O tow-
er of strength! O sanctuarie of the
just! O nest of clean Doues! O flo-
wring bedde of the Spouse of Sa-
lomon! O good Lot, that fore-war-
nest sinfull Sodome euery day! O
true Noe, that hast prepared an Arke
for such as desire to bee saued! O
fountaine of euerlasting water, that
mountest vp into life eternal! Driue
me daily from sinful Sodome, cause
mee to come and sleepe safelie in
the Arke of thy sacred bosome, and
to drinke continually of this liquor
of life.

Cant. 3.7
Gen. 19.7

Gen. 6.18

Iohn. 4.14

Learne me that sweet song of thy
blessed Prophet; *This is my resting*
place for euer and euer: heere will I dwell,
for I haue a delight therein. Thou ma-
kest the Vrigine Marie to bee ac-
counted blessed among Women.
Thine enemies confessed thee blef-
sed, because thou cammest in the
name of the Lorde. Thou makest so
many to depart in peace as see thee
to bee their Sauour. And I knowe
thou hast giuen the second death

Psal. 132.14

Luk. 1.28

Luk. 19.39.

Luke. 2.19

Zs such

such a foyle, that he cannot return
 Osea. 13. 14 vppon thee, for thou hast beene by
 death.

¶ Of patience in affliction : after the
 example of our Saviour
 Christ.

S. 11.

O Heauenly Father, sith of thy in-
 finite goodnes and mercy, thou
 wouldest that thy blessed and we-
 beloved Sonne, should thus suffer
 for our finnes, and take vpon him
 all our myseries; why wilt thou
 that we also our selues should not
 suffer likewise, seeing his death
 hath made full satisfaction vnto
 thee for vs?

Surely (ô Almighty God) I doubt
 not, but y^e thy will is that wee should
 suffer not for the satisfaction of our
 finnes, but because there is nothing
 in the world more acceptable vnto
 thee, then to suffer for the loue of
 thee. For among all thinges in hea-
 uen, there is nothing more precious
 vnto thee, then the loue of our ble-
 sed Saviour: and in earth, nothing

more

more acceptable vnto thee then the afflicted loue of holie men.

Moreouer, there is no one thing in this world, that maketh a more perfect shew before men that we are in the sight of God, then when we are readie to suffer for Gods cause; as much as the triall of true loue, to enter and endure combate for the beloued. And there is no prooffe of voyde of all suspicion as this is: which cannot be made more evident then it is sette out in the example of our Sauour Christ; who seeing the wel-beloued and onelie begotten sonne of Almighty God himselfe, yet did he neuer make reuoluntion according to his mightie power. Euen so shall we neuer discover our loue towards him fully & perfectly, (be our other seruices we doe vnto him neuer so many and great) vntil we come to suffer for his sake. For tribulation (as Saint Paule sayth) is the occasion and matter of patience; and patience is the tryall of vertue; and this prooffe giueth a hope of glorie. Rom. 5. 3

Almighty God in all the works of nature, hath not made any one thing

thing that should be idle or in vaine much lesse would hee, that in the works of grace, his gifts should be idle or in vaine, & therefore he diuideth to euery one of his Elect, the burthen and charge which he must beare, according to the tallent of grace which he hath receiued. So that heere in this shorte transitory life, it is not to be esteemed for an argumēt of the greater loue of God towards vs, if he giueth vs pleasure and ease, but rather if he giueth vs tribulation and aduersity. Therefore sayth the Prophet: *Thou feedest the people with bread of teares, and giuest them plentie of teares to drinke.* When Moyses made that peace & cōcord betweene almighty God & his people, the text saith, that he dipped an Isope stalke in bloud, and therewith besprinckled the people: and this being done, the rest of that bloud which remained, hee sprinckled vpon the Aultar.

Psal. 80. 5:

Exod. 24.

Heereby let all those that determine to be the friends of almighty God, vnderstande, that their loue with him, must be celebrated with the blood, not of Christ onely, but

euen

men of themselves also, if the mat-
ter so require: to wit, by patient suf-
fering of aduersitie vnto the death;
for whosoever will liue godly in Christ he- 2. Tim, 3, 12
must suffer affliction.

Our Sauour Christ, in that same
night that he supped with his disci-
ples, was not content to drinke a-
lone, but gaue the Cup likewise to
them, giuing all men to vnderstand,
that they must be partakers of hys
Crosse that intend to enter into hys
glory.

Let all godly Christians therefore
that suffer trouble & affliction, bee
of good comfort, assuring theselues
that the more troubles, afflictions,
imprisonments, & persecutiōs they
suffer, the more like they are vnto
our Sauior Christ. Be of good com-
fort al ye christians that are in trou-
ble, for you are not therefore the
more forsaken of God, but rather
if you haue patience in your trou-
bles you are certainly the more in
his grace and fauour, & more sin-
gularly and deerely beloued of him.
Be of good comfort (I say) & feare
not, all yee Christians y^e are in trou-
ble and affliction: for there is no sa-
crifice

crifice more acceptable vnto A
mighty God, then a troubled & a
slicted heart; neither is there an
signe more certaine of his loue and
friendship, then patience in tribula
tion and affliction.

2. Tim. 2. 3.
45.

Remember howe S. Paule encour
rageth his Scholler Timothy, not to
shrinke for feare of affliction, but
patiently to attende the issue, v
sing vnto him these wordes; *Thou
therefore my sonne (sayth hee) suffer
affliction as a good Souldiour of Iesu
Christ. No man that warreth, entan
gleteth himselfe with the affaires of this life
because hee would please him that hateth
chosen him to be a Souldiour. And if
man also stroue for a maisterie, hee is not
crowned, except hee stroue as hee ought
doe.*

Heb. 12. 3. 4.

The same Apostle likewise, in his
Epistle to the Hebrewes, vseth these
wordes; *Consider therefore (saith hee)
that Christ endured such speaking
against of sinners, least you shoulde be
wearie and faine in your mindes. For
ye haue not yet resisted vnto blood, in
struuing against sinne: but haue for
gotten that exhortation, which spea
keth vnto you as vnto Children. My
sonne*

me, despise not thou the chastening of the
Lorde, neyther faint when thou art rebui-
ld of him. For whom the Lorde loueth,
he correcteth, and he scourgeth euerie
one that he receiueth. So that as no
man that loueth Christ, is without
his part in his Cup, so it behooueth
such persons, to prepare themselues
thereunto.

And let no man be discomforted,
and say, that hee either suffereth for
his sinnes, or without sinne; for
how-soeuer thou suffer as a Christi-
an, thou sufferest with Christ in ef-
fect; for if thou suffer for thy sinnes,
(and doe hartily repent them) thou
sufferest with the good thiefe; or if
thou suffer without offence, thou
oughtest to take the more comfort
thereof, because this is to suffer with
our Sauiour Christ himselte.

Medita-

Meditation for Sunday Night.

¶ This day thou hast to meditate upon
the Resurrection of our Saviour Christ.

The Text of the foure holy Euangelists.

Ioh. 20. 1. 2
3. 4.

NOW the first day of the week, ver-
earlie in the morning, while
was yet darke, came Mary Mag-
dalen unto the Sepulcher, and
sawe the stone remooued from
the tombe, and perceiued that the body was
not there. The which when shee found not,
shee stoode without the Sepulcher in the
Garden weeping. And as shee wept, she
bowed her selfe downe into the Sepulcher,
and sawe two Angels in white, sitting the
one at the head, and the other at the feet
of the place, where the body of Iesus was
layd. And they said vnto her: woman, why
meepest thou? Shee made answer, and said
They haue taken away my Lord out of the
Tombe.

be, and I know not where they haue
him. When shee had thus sayde,
turned her selfe backe, and sawe Iesus
standing, and knewe not that it was Iesus.
He saide vnto her : woman why wee-
st thou? Whome seekest thou? She sup-
posed that he had beene the Gardener of
the Garden, saide vnto him : Sir, if thou
hast taken him away, tell mee where thou
hast layde him, and I will take him a-
way. Then saide Iesus vnto her, Mary.
And shee saide vnto him, Maister. Iesus
saide vnto her, Touch mee not, but goe
and tell my brethren, that I ascende to
my Father, and your Father, to my GOD,
and your God. Marie Magdalen came
forthwith away, and tolde these thinges
vnto the Disciples, saying : I haue seene
the Lord, and hee tolde mee these and these
thinges, that I shoulde tell them vnto
you. The same day late in the euening,
when the doores were shutte, where the
Disciples were assembled for feare of the
Iewes, Iesus came and stode in the mid-
dlest of them, and saide vnto them. Peace
be with you. And when hee had so sayde,
he shewed vnto them his handes and his
feet. Then were the Disciples glad when
they had seene the Lord.

Then saide Iesus vnto them, Peace bee
with

with you. As my Father sente mee, sende I you. And when hee had said those woordes, he breathed upon them, and sayde: Receiue the Holie Ghost. Whosoeuer yee shall forgive, they shall be forgiven unto them, and whosoeuer yee shall retaine, they are retained. At that time Thomas one of the twelue, who was also called Dydime, was not with the Disciples, when Iesus came. The other Disciples therefore when hee came, sayde unto him: We haue seene the Lorde. But hee saide unto them. Except I see in his handes the printe of the Nailes, and putte my finger into the holes of them, and put my hande into his side, I will not beleue it.

And eight dayes after his Disciples were againe within, and Thomas was with them. Then came Iesus againe, when the doores were shutte, and stood in the midst, and sayde, Peace bee unto you. And after hee saide to Thomas. Putte thy finger heere, and see my handes, and putte forth thine hand, and put it into my side, and thou shalt be not faithlesse, but faithfull.

Then Thomas answered, and sayde unto him, Thou art my Lorde and my GOD. And Iesus sayde unto him, Thomas, because thou hast seene, thou

believe? Blessed are they that haue not
 en, and haue beleueed. And many other
 es did Iesus worke also in the presence of
 Disciples, which are not written in this
 ke.

But these thinges are written, that ye
 might believe, that Iesus is Christ the Sonne
 of God, and that in believing ye might haue
 life through his Name.

*Meditations vpon these poynts
 of the Text.*

O My Sauour, what meanest
 thou, that thou giuest not part
 of thy glory vnto thy most holie
 body, that lyeth waiting for thee
 in the Sepulcher? Thou knowest
 well (O Lord) that the Law which
 was made concerning the deuision
 of spoiles, saith, that there shoulde
 be giuen as great a portion to him,
 that remained in the Tentes, as to
 he that entered into the battell;
 thy holie bodie hath remayned
 lying for thee in the Sepul-
 cher, whilst thy most sacred soule
 trium-

1. Sam. 30

34

triumphed; make therefore an equi-
deuision of thy glory to thy bodi
for-somuch as thou hast now obta-
ned the victory.

Gen. 41. 40

This is that holy Patriark Iosep
who is now deliuered out of prison

Exod. 2. 3

and placed next the King himself
This is that holie Moises, who was
taken out of the waters, and out of
the poore rush-basket, and is now
come to destroie all the power of
King Pharao.

Hest. 6. 10.

This is that innocent Mardoche-
us, who after he had put off his sac-
cloth and ashes, and was apparell-
ed with roiall garments, ouer-came his
emie Death, and put him to his
owne Crosse. This is that holy Dani-
ell, who is now come forth out of the
Lions denne, and hath not receiued
any damage, of the furious, hungry
and rauinous beastes. This is holie
Jonas, that was allotted to die, to deli-
uer his company from death, when
entering into the belly of that great
beast, is the third daie cast vp againe
vpon the Coast.

Dan. 14. 42

Jonas. 1. 7

Who is this, that being betweene
the hungrie iawes of the deuouring
beast, could not bee eaten of he

Who is this, that was swallowed
downe into the bottome of the wa-
ters, and enioyed neuerthelesse the
fre of life? Who is this, that bee-
ing sunke downe into the depth of
perdition, caused euen death it selfe
to serue him? This is our glorious
Saviour, who was snatched awaie
by that cruell beast which is neuer
satisfied; (to wit, by Death) which
after she had him in her mouth, and
perceiued y^e excellencie of the pray,
trembled and quaked for feare, and
could not hold it. For although the
earth swallowed him after hee was
dead, yet finding him free from al
fault, shee was not able to detaine
him in her house. For it is not the
paine that maketh a man guilty, but
the cause, which could not be found
in him.

Most truely saide that holy Pro-
phet cōcerning thee (ô my Saviour)
*Thou wilt not leaue my soule in graue, nei-
ther wilt thou suffer thine holie one to
see corruption.* VVhen Iacob hadde
sorrowed much for his Sonne Io-
seph, thinking that hee had beene
deade; and tydinges were brought
him that he was not onely aliue, but
as

Psal, 26. 10,

Gen. 45. 25.

as a second king in Pharaoes common-weale; the Text sayth, that he brake out into a suddaine ioy; and sayde; *It is enough for mee, if my sonne Ioseph bee yet aliuē, I will goe and see him before I die.* Euen so it is enough for a faithfull Christian, to heare that Christ was deade for our sinnes, and that hee rose againe for our iustification: *For if yee beleeue that Iesus hath dyed and is risen againe, euen so they that sleepe with Iesus, will God bring with him.*

2. Thes. 4

34.

Luke. 7. 14

Iohn. 11. 43.

The widowe of Naim was glad when our Sauour reuiued her dead sonne. Martha & her sister Marie were comforted with the resurrection of theyr brother Lazarus. Howe much more ought we to reioice in the resurrection of our sweet Sauour, by whom we trust to liue for euer in the life to come? For with this doctrine doth the Apostle comfort the Colossians: *Your life (sayth hee) is hidden with Christ in God, and when Christ which is your life shall appeare, then shall you also appeare with him in glory.* In this then wee haue fruite; that by the rising againe of Christ, the faithfull are assured of ioyfull resurrection vnto an endless life.

Colos. 3. 3

For which cause the Apostle
 saith, *Christ is risen from the dead, and is
 become the first fruits of them that sleepe,*
 For euen as a man beeing
 layde downe to rest, in rising, the
 head listeth vppe it selfe first, and
 so the whole bodie in order; Euen
 so, Christ our head beeing risen be-
 fore hand, it cannot bee but that we
 that be his mēbers must follow. For
*we be dead with Christ, wee beleue
 that wee shall likewise liue with him.*
 And our Sauour himselfe, vseth a
 most plaine speech, in the Gospel
 written by Saint Iohn; *This is the will
 of him that sent mee, that of that which
 he hath giuen me, I should lose nothing,
 but should raise it vppe at the last daye.*
 And though it be last, yet it is not
 the least commoditie that we reape
 by Christes Resurrection: that hee
 did not onely afterward ascende vp
 into heauen, but hath also takē with
 him our flesh. Thereby assuring vs,
 that he intendeth not only to presēt
 before God his father, but also to
 prouide vs an abiding place there,
 where there are so many Mansions,

1. Cor. 15.

20.

Rom. 6. 8

Iohn. 6. 39.

Act. 1. 9.

Iohn. 14. 2

*The end of the seauen Euening
 Meditations.*

Sunday Night

For which cause the Apostle
saith that we must be dead, and is
dead as a man being
laid down to rest, in which the
body is laid down in the soil, and
the whole body is in order. Even
so Christ our head being raised
from the dead cannot be but that we
shall be his members rising to live for
ever with him, we believe

Rom. 6.3

John. 6.32

Acts 1.3

John. 1.4

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saith that we must be dead, and is
dead as a man being
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AN
Excellent Treatise of
Consideration and
Prayer.

Written by the same Authour,
P. LEVVE de GRANADA, in Por-
tugall: and annexed to his Booke
of MEDITATI-
ONS.



AT LONDON
Printed by P. Short for Wil-
liam Wood, and are to bee
solde at his shoppe at the West
end of Paules Church.

1599.

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125 WEST 121ST STREET
NEW YORK 27, N. Y.



AT LONDON
Printed by P. Short for Wm.
Wood, and the booksellers
in Pall Mall, near the Theatre
and in Bow Church.

To the worshipfull and
his euer approoued fatherlie
good friend, Maister Iohn Bane-
ster Chirurgion, and licentiate
in Phisick: health & happines.

FAther, receiue at your
sons hand this excellent trea-
tise, the true testimonie of my
unfained affection: and some
dutifull remembrance for so many
fauours I haue receiued from you.

To your learned iudgment I
commende the goodnesse of the
worke: which as heere-to-fore it
hath beene of most singular regard
among the best, so can it not endure
any reproch nowe that may come
from the worst. So praying for the
long life of my louing good father;
humbly I take my leaue.

The Phisicks Arte

For sicke and sore doth teach,
A soueraign saluē

to ease thy griping grieſe:

But onely they

who ſacred ſcripture preach,

Haue where-witball

to worke thy ſoules reliefe.

Ply therefore them

that Phiſicke doe profeſſe,

The way to eaſe

thy bodieſ ſore and ſmart:

But the defaults

of ſoule ſor to redreſſe,

Lay up this little

volume in thy hart.



Of the great profite
and necessity of Con-
sideration.

CHAP. I.

FOrsomuch as in the exercise of Consideration, it cannot bee, but that some labour and paines must needs bee taken, as well by reason of the imploying and occupying of the time, which it requireth of vs euery day: as also in regard of the quieting, and close recollecting of the hart, (which is a thing very requisite for the same,) I think it therefore very necessary before al other things, to declare here, what great fruites & commodities doe ensue of this exercise, to the intent that the heart of man, which without great promises and allure-

ments is not moued to take great paines, may by this meane bee the more moued and prouoked, to the loue of this holy exercise, & to bestow greater paines and labour therein.

*Consideration
helpeth al
vertues in
their exerci-
ses.*

Now the greatest commendation wee can giue to this vertue, is this, that it is a great helper & furtherer of all other vertues. I meane not in supplying the proper office of them, but in helping the in their exercise. In-somuch, that like as deuotion is a generall stirrer and prouoker vnto all vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it be heard with such attention and deuotion as it ought to be,) is also an exercise that moueth vs, not to any one vertue alone, but to all vertues, (for-somuch as each good instruction is directed to this end:) euen so likewise is Consideration a great help & furtherance, not onely to any one vertue alone, but vnto all kinde of vertues. For there is no more difference betweene a Sermon and Consideration, than is betweene the reading of a lesson, & the repetition of the same reading.

or between the meate that is set before vs in a dish, and the same meat when it is digested and concocted in the stomacke.

Now this is one of the greatest & most assured praises we can giue to this vertue. For by this meanes it putteth not away the labours of other vertues, but rather maketh provision how to help & further them in their labours, yea, and stirreth & prouoketh them thereunto. This is the thing which by the grace of God we intend now to proue verie manifestly in this place.

*The proper
praise of con-
sideration.*

*Of those vertues that are common, both
to a Christian and an Infidell: and what
vertues are peculiar and proper to a
Christian onelie.*

FOR the better vnderstanding wherof, it is to be knowne, that among vertues some be cōmon both to the Christian and to the Pagan philosopher: (as those foure that are called Cardinal vertues,) to wit, prudence, Iustice, Fortitude, and temperance. Of which vertues the philosophers vnderstood, & wrote

*Cardinal
vertues.*

*Theologicall
vertues .*

very much.) Other vertues there be that are proper and peculiar vnto a Christian only, in that he is a Christian; whereof the Pagan Philosophers neither knew nor wrote anie thing at all; or if they did, it was surely very little. These are principally those three most noble vertues called Theologicall vertues, to wit, Faith, Hope, & charity. Which haue for their obiekt almighty god himselfe; and their proper office is, to dispose & direct a mā towards him. These Theologicall vertues haue y^e empire & soueraignty ouer al other inferior vertues, and therfore they moue & prouoke them to do their operations, whensoever the same is expedient for their seruice.

Religion.

Deuotion.

After these there follow other verrie principall & excellent vertues, (which be very neere of affmity vnto them.) As the vertue called Religion; whose obiekt is the seruice & honour of God. The vertue called Deuotion, which is the act & exercise of the same religion, & the office of it is, to make vs very prompt and ready, to do all such things as appertaine vnto his seruice.

Fea

Feare of God, which refraineth and The feare of
brideleth vs from sinne. Humilitie, God.
which is also after a sort(as a learned Humilitie
Father affirmeth)the roote & foun-
dation of all vertues. And Repen- Repentance.
taunce, which is the gate of our sal-
uation;whereunto appertaineth,the
sorrow & grieve for our life past,and
withall, a firme purpose and deter-
mination, to amend our life in time
to come.

Of all these vertues the Pagan
Philosophers vnderstood very litle,
or nothing at all; notwithstanding
that these be the vertues, that haue
the soueraignty and principality o-
uer al others; yea, they be the roots
& fountaines of all our weale. First,
because (for the most part) they be
spirituall vertues, that haue the ac-
complishment of their perfection in
the inward part of our soule, (where
all the beauty of the daughter of the
King standeth :) and secondlie, be-
cause all these vertues (saith excep- Psal.45.14
ted)be affectiue vertues,and conse-
quently,they be vnto vs great moti-
ons and prouocations to doe good
workes. Wherein the prouidence of
the grace of God woderfully appea-

A a 5 reth.

reth. For like as Nature hath provided for vs naturall affections & desires, that should be (as it were) certaine spurres, to prouoke vs to doe all such things as are requisite for our naturall life; euen so likewise hath the grace of God provided for vs other supernaturall affectiōs, that might be also spurs and prouocations vnto vs, to do all such things as are behooueful for our spiritual life. And such bee these vertues before mentioned: to wit, Loue, Sorrow, Feare, and Hope, with the rest, without the which vertues, the spiritual life were like a Barge without oares, or like a ship without sailes. For so much as without these vertues, we should not haue any thing to moue & prouoke vs to doe good works.

For (considering that the way of vertue is so sharpe and full of difficultie) what should become of vs, wee had not these spurs and prouocations of Loue, of Feare, and Hope, to spur & pricke vs forward to labour and trauell in the same. For this cause therefore are these vertues so much commended. For besides that they are such principall

vertues, (as we haue already declared,) they be also very great prouocations and motions, to moue vs to do good workes.

This foundation beeing nowe layde, I say, that the greatest prayse we giue to the vertue of Consideration is, that the same is a great minister and helper vnto all these vertues, as well of the one sort as of the other, according as we will nowe declare. Where also it shall appeare, that the commendation we giue to this vertue, is not so much in respect of the vertue it selfe, as for the seruice and commodity it bringeth to other vertues.

Why the exercise of Consideration is so much commended.

Howe Consideration helpeth Faith.

S. I.

NO W therefore to take our first beginning of Faith: it is manifest, that faith is the first beginning and foundation of all the Christian life. For Faith maketh vs to beleue, that Almighty GOD is our Creator, our Governour, and Redeemer,

Faith is the beginning & foundation of the Christian life.
Heb. 11, 6.

Redeemer, our Sanctifier, our Iustifier, our Glorifier, to bee short, our beginning, and our last end.

Faith causeth men to liue in the feare of God.

Faith is that which teacheth vs, that there is another life after this, & y there shal bee a general iudgement of all our works, and that wee shal receiue either euerlasting glory for the good, or els euerlasting pain for the euil. And it is cleere, that the faith and beliefe men haue in these thinges, bridleth their hearts, and causeth them to stand in awe, and to liue in the feare of God. For if faith were not among ys, as a meane to bridle and direct vs heerein, what (trow yee) would become of the life of man? And therefore the Prophet

Rom. 1, 17.

Heb. 10, 38.

Gala. 3, 11.

Abac. 2, 4.

sayde : *That the iust man liueth by Faith*: because Faith (by meanes of the representation & consideratiō of those things that it teacheth vs) prouoketh vs to refraine from sinne and wickednes, and to followe vertue and goodnesse. And this is the cause why the Apostle willet vs to take Faith as a shield, against all the fire darts of the enemy. For certainly there is no better shilde against darts of sin, the to cal those things

Eph. 6, 16.

things to minde, that faith hath re-
uealed vnto vs against the same.

Wherefore, that this faith may
worke this effect in vs, it is very re-
quisite that we doe sometimes pon-
der and consider in our minds with
good attention and deuotion, such
things as our faith teacheth vs. For
if we do not so, it seemeth that our
faith shall be vnto vs, as it were a
Letter closed vp & sealed, in which
although there come notable im-
portant newes of verie great sorow
or ioy, yet it moueth vs not at al,
neither to the one nor to the other,
no more then if we had receiued no
Letter at all. And the reason is, be-
cause we haue not opened the Let-
ter, nor considered what things are
contained in it.

*Unlesse wee
meditate vp-
on the miste-
ries of our
faith, our
faith is as it
were a let-
ter closed vp
and sealed.*

Now, what thing could bee sayde
more aptly, or more to the purpose,
touching the faith of the wicked &
dissolute Christians. For surely there
cannot be things of greater terrour
and ioy, then those are, which our
Faith declareth vnto vs. But y^e wic-
ked Christians, because they doe ne-
uer open this Letter, to see what
things be contained in it, (I meane
hereby,

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meditate vp-
on the misfe-
ries of our
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ked Christians, because they do ne-
uer open this Letter, to see what
things be contained in it, (I meane
hereby,

hereby, because they do neuer think and meditate vppon these misteries of our Christian fayth, or if they thinke vpon them, they passe them ouer very lightly, & in great hast;) they cause not in the this manner of motion and alteration, to wit, of ioy or of feare.

Wherfore it behooueth vs sometimes to opene this letter of our faith, I meane the misteries thereof, and to reade the same very leisurely; & to consider with good attention, what things are taught vs in y^e same, the which is done by meanes of the exercise of Consideration. For it is Consideration that openeth that which is locked, and vnfoldeth that which is folded together, & maketh that cleere vnto vs, which is otherwise darke and obscure. And so by illuminating our vnderstanding with the greatnes of y^e misteries of our Faith, it inclineth our Will, (so far forth as appertaineth to the office of consideration) to conforme our life to the same.

This office of Consideration, Almighty god figured very notably in the Law, when among the conditions

ons that were required in the clean *What was*
Beast, he assigned this for one, that *signified by*
the beast should chew the cudde, to *the cleane*
wit, the meate that it had eaten be- *beast in the*
fore. Nowe it is certaine, that it was *Lame.*

little to the purpose, whether y^e beast *Leuit. 11. 3*
were cleane or vncleane, and surely *Deut. 14. 4*

Almighty God made little account
of that; but his meaning was, to re-
present vnto vs in that cleane beast,
the condition, office, and exercise
of those beastes, that bee spirituallie
cleane, (to wit, of the iust and righ-
teous persons) that are not content
only to eat such things as appertain
unto Almighty God, in beleeuing
them by fayth, but after they haue
eaten them, they do also chew them
by means of Consideratiō, in search-
ing and pondering the mysteries
which they belieue.

And after they haue vnderstoode
the meaning & excellency of them,
they distribute and deuide this meate
vnto all the spirituall members of
the soule, for the sustentation and re-
pairing of the same.

Infomuch, that if wee marke this *A notable*
matter well, we shall finde, that it fa- *similitude.*
th in this case as in the seede of a
tree,

tree, which although it do virtually containe within it the substance of the tree, yet hath it need of y^e vertue and influence of heauen, and of the benefite and moysture of the earth, to cause the vertue that is inclosed in the seed to come forth to light, & to growe vp by little and little, and waxe a tree.

Euen so in like manner wee say, that although faith be the first seed, and originall of all our weale, yet must it needes be holpen with thys benefite of consideration, that by the same, and by meanes of Charitie, the greene and fruitfull tree of life, (which is vertuallie contained therein,) may growe and come to light.

Howe Consideration helpeth hope.

§. II.

Consideration helpeth also to cleasse the vertue of hope. This Hope is an affection of our VVill that hath hys motiue and roote in the vnderstanding. As the Apostles

S. Paul

S. Paule in his Epistle to the Ro-
maines signifieth plainely vnto vs,
saying; *All things that are written, are*
written for our learning: that wee
through patience and consolation which
the Scripture teacheth vnto vs, might
haue hope and affiance in Almighty God.

Rom. 15. 4.

For vndoubtedlie the holye Scrip-
ture is the fountaine, from whence
the iust man gathereth the vvater
of comfort, wherwith he strengthe-
neth himselfe to putte his hope and
trust in God. For first of all hee
seeth in the holy Scriptures, the
greatnes of the workes and merites
of our Sauour Iesus Christ, which
are the principall stay and founda-
tion of our Hope. There hee seeth
likewise in a thousande places, the
greatnes of the goodnes, sweetnes,
and maiesty of almighty god, liuely
expressed and sette out to the eye;
and withall, the mercifull louing
prouidence he hath ouer them that
be his; the gentlenes & benignitie
wherewith he receiueth them that
come vnto him; & y^e faithfull pro-
mises & pledges he hath giue vnto
them, whereby they are very wel as-
sured, that he will neuer forsake the
that

*The holy
scripture is
the fountaine
of comfort.*

*The workes
and merites
of our Sauour
Christ, are the
principal stay
& foundatiō
of our hope in
God.*

that repose their hope and trust in him. There he seeth, that there is no one thing more often repeated in Psalmes, more commonly promised in the Prophets, more evidently declared in the hystories from the beginning of the worlde, then the louing fauours, graces and benefites, that the Lord cōtinually bestoweth vppon such as be his seruants; and how he hath most mercifully holpen and defended them in all their calamities & distresses. How he helped Abraham in al his journeyes; Iacob in his dangers; Ioseph in his banishment; Dauid in his persecutions; Job in his aduersities; Tobias in his blindnes; Iudeth in her enterprise; Hester in her petition; The Noble Machabees in their battles and triumphs; and to be short, as manie as with humble and religious hearts committed themselues vnto him.

These and other like examples doe strengthen and encourage our heart in labors and aduersities, and cause it to hope & trust assuredly in God. Now what doth Cōsideration worke in al this? For sooth it taketh this medicine into her hands, & ap-
plict

plyeth it to the weake and dyseased member that hath neede of it; I meane heereby, that Consideration bringeth al these things into our remembrance, & representeth them to our hart; it searcheth and weigheth the greatnesse of these louing pledges and mercies of Almighty God, and with them, animateth and encourageth the afflicted person, that he be not dismaied; but rather fortifieth him with a strong hope, and induceth him also to put his trust in that most mercifull and louing Lord, who neuer failed anie man, that had recourse vnto him with all his heart.

By this therefore thou seest deere Christian Reader, how Consideration is the minister and seruauant of hope, and how it serueth her, and presenteth vnto her al such things that may strenghten and encourage her. But that man that considereth not any of these things, and hath no eyes to see any part of them, where can he possibly strengthen, and confirme this vertue of Hope in himselfe, that it may bee profitable vnto him in his labours and aduersities.

Howe

*How Consideration helpeth
Charitie.*

S. III.

*Charitie of
all vertues is
the most ex-
cellent.*

After Hope, followeth Charitie,
whose due praises cannot be re-
tered in few words. For Charitie is
the most excellent vertue of all ver-
tues, as well Theologicall as Card-
nall. Charitie is the life and soule of

1. Cor. 13.2 them all; and Charitie is also the
13 accomplishment of all the Lawe. For
as the Apostle sayth; *Hee that loneth*

Rom. 13. 10 (that is, he that is in perfect charitie)
Mat. 11.30 hath fulfilled the Lawe. This is the

*According to
the measure
of our loue,
we shall be
rewarded of
God.*

vertue that maketh the yoke of God
sweet, and his burthen light. This
is the measure, whereby the portion
of glory that shall bee giuen vnto
in the life to come must bee mea-
red. This is that vertue that is lik-
and acceptable vnto almighty God
and for whose sake, all such things
are very acceptable vnto him, as
indeede acceptable vnto him. For

1. Cor. 13.2 truelie without Charitie, neyther
Fayth, nor Prophecie, nor martyr-
dome, be of any value in the sight of
God.

od. To conclude, Charitie is the *Charitie is*
 untaine and originall of all other *the fountaine*
 rtues, by reason of the prehemi- *& original of*
 ncie and soueraigntie it hath to *al the vertues*
 mmaund them, and to make them
 doe their offices. As the same A-
 stle confirmeth, saying; Charitie
 atient and benigne: Charitie is not en- *1. Cor. 13. 4*
 us, it dooth no hurt to anie man, it is
 proude nor ambitious, neyther doth it
 ke her owne commoditie; Charitie is not
 rie, it thinketh no euill, it reioiceth not
 wickednesse, and it is verie glad of the
 th: Charity suffereth all things, it belee-
 h all things, trusteth all things, and bea-
 h all things.

Now although it be true, that all
 rtues and good workes, doe helpe
 towards the obtaining of thys
 ost excellent and precious Iewell;
 of all others, Consideration hel-
 th vs most speciallie. For certaine *Our will is a*
 s, that our will is a blinde power, *blind power,*
 t cannot step one foote, vnlesse *and must be*
 vnderstanding doe goe before, *guided by our*
 d illuminate and teach it, what *understanding*
 ng it ought to desire, and withall,
 w much it ought to wil and desire
 e same.

It is also certaine, (as Aristotle af-
 firmeth)

firmeth) that each good thing is amiable in it selfe, & that euery thing dooth naturally loue his owne proper weale.

Howe we be prouoked to loue God, both in regard of his diuine perfections, and of his great loue towards vs.

TO the intent therefore that our Will may be inclined to loue Almighty God, it is requisite, that the Vnderstanding doe goe before it, to examine and trie, & so consequently, to declare vnto the Will, how amiable almighty God is, both in respect of himselfe, (to wit, in regard of his diuine perfections,) as also in respect of vs, (to wit, in regard of his wonderfull loue and mercie shewed towards vs;) that is, the vnderstanding must weigh the greatness and excellencie of his bountie and goodnesse, of his benignity, of his mercie, of his beautie, of his sweetnes, of his meekenes, of his liberality, of his noblenesse, and of other his perfections, which are innumerable.

Besides this, the Vnderstanding

hath to consider, howe louing and
merciful almighty God hath beene
towards vs; howe much hee hath lo-
ued vs; how much he hath done and
ffered for our sakes, euen from
the maunger, vntill his verie death
on the Crosse; how many great
blessings and benefites he hath pre-
pared for vs for the time to come;
how many he doth presently bestow
vpon vs; from howe manie great
ills and miseries hee hath deliue-
red vs; with howe great patience he
hath suffered vs; and how gently &
kindly he hath dealt with vs; with
his other benefits, which be also
numerable.

And thus by considering & pon-
dering very much in y^e considerati-
on of these things, our hart shall by
little and little be enkindled & en-
flamed in the loue of such a mercie-
full and bountifull louing Lord. For
euen the verie wild and sauage beasts,
doe their wel-willers and bene-
factors, & if gifts (as it is common-
ly said) do breake the hard and sto-
ne Rockes; and if that man that
receiveth benefites, findeth withall
the Philosopher sayth) *Chaynes*
where-

whereby to take and binde mens hearts
 what hart is there the so stony hard
 and sauage, that considering the pass-
 sing bountifull goodnes and great-
 nesse of all these inestimable bene-
 fits, is not enkindled and inflamed
 in the loue of our most mercifull &
 louing Lorde, that hath bestowed
 them vpon vs.

*How Almighty God will helpe him that
 helpeth himselfe.*

ADde also heereunto, that when
 a man considereth these things
 attentiuely with himselfe, and en-
 uoereth with the grace of God to
 so much as he is able to doe for his
 part, Almighty God will then al-
 so do that, y^e appertaineth vnto him
 that is, Almighty God will moue
 him, that moueth himselfe, & helpe
 him that helpeth himselfe: by in-
 creasing our consideration with y^e help
 of the holy ghost, and with the gift
 of vnderstanding; the which the more
 it penetrateth & vnderstandeth
 all these reasons that induce vs to the
 loue of God, the more dooth it
 kindle and enflame vs in the fa-
 uour of God.

oue of him.

For like as that eueralasting light
and word of the Father, is not a barren
word, but a fruitful word, which
together with the father, produceth
the holy ghost, which is a loue con-
substantial : euen so doth this light
& word of God worke in our harts,
by enkindeling and inspiring thys
oue of God in them.

*Howe vehement acts of Charitie,
are a meane to encrease
Charitie.*

His may yet be confirmed & de-
clared more plainly by another
reason. For it is manifest, that al-
though this vertue of Charitie doe
grow and increase (as we haue said)
with the actes of all other vertues,
seeing doone in the state of grace:
yet dooth it chiefly increase with
her owne proper acts, when such
acts be vehement.

For like as by writing well, and
with an earnest care & diligence, a
man attaineth to be a good writer;
painting, a Painter; and by the
exercise of singing, a Musition; e-

The vse, exercise, and continuance of louing much Almighty God, maketh a man become a great louer of God.

euen so likewise by louing, hee may become a Louer. I meane heere by, that like as the vse of writing well, causeth a man to bee a good writer, and of painting well, a good Painter, &c. euen so likewise the vse, exercise, and continuance of louing much almighty God, maketh a man at length to become a great louer of God. For albeit this heavenly habilitie and vertue, be the gift of God, and a thing which he infuseth, poureth and worketh in our soules, yet neuerthelesse hee worketh this by this meane. I meane hereby, that as well the vertues infused into our soules by almighty God, as the vertues acquiste, (to witte, the vertues that bee obtained by our owne labour and industry) do both of them grow and increase with the exercise of their owne actes, although in a different manner.

Whereuppon we may infer thus much, that y more a man shall multiply the acts of the loue of God, the more he shal exercise himself in this vertue of Charity, and the longer he shall endure and perseuer in this woorke of loue, the more shall

this heavenly gift of charity be rooted and fortified in him. But now how can this bee doone without the exercise of Cōsideration? Howe can the wil be occupied in louing of almighty God, vnlesse the vnderstanding be exercised in blowing, enkindling, and discovering vnto it, the causes of the loue of God?

For like as when two horses draw in a Chariot, the one cannot go forwardes without the other; euen so these two powers, to wit, the Will and Vnderstanding, bee in such sort linked together, that ordinarily one cannot goe forwardes without the other; (at the least, the Will cannot mooue without the Vnderstanding.) Thou seest nowe good Christian reader, howe inwardly and entirely the exercise of Consideration is annexed to the loue of God. For so much as a man can neuer (or very hardly) set himself to loue, vnlesse he doe also consider, or haue before considered, such things as may moue him vnto this loue.

Besides, it is very needfull for vs, to vse some exercise of Consideration, not onelie for the increasing of

thys vertue of Charitie, but also for the preservation of the same, that is to say, Consideration is necessarie, not only that Charity may increase, but also that it may not faile & decrease, among so many contradictions and stumbling blocks, as it hath in this fraile and miserable life. We see that a fish beeing out of the water dyeth forth-with: and a drop of water, being out of the Sea, is quickly dried vp; and the fire beeing out of his natural region, is incontinentlie consumed, vnlesse there be some care and diligence vsed to feed and maintaine it, by putting oftentimes wood vnto it wherewith to preserve it. Now the very like neede hath the fire of Charitie also to preserve it in thys life; where it is as it were a stranger & pilgrime. And the wood wherewith it must bee preserved, is the consideration of the benefits of Almighty God, and of his perfectiones. For each one of these things being well considered, is as it were a fagot, or fire brand, that enkindleth and enflameth this fire of the loue of God in our harts.

Wherefore it behoueth vs, to nou

*Charity is as
it were a
stranger in
this transi-
tory life.*

rish and maintaine this fire of Charitie, oftentimes with the woode of Consideratiō, that this diuine flame may neuer faile in vs. According as Almighty God hath signified in the Lawe, when he said, *Vpon my Altar* (which is the heart of the iust man) *there shall be alwaies fire.* And therefore let good diligence and care be taken euery day in the morning, to maintaine this fire of Charitie with wood, (to wit, with the Consideration of all these things) that by thys meane it may be alwaies preserued. And so is it sayde in the Psalme: *Through my meditation, there is enkindled a fire,* to wit, the fire of charity. Leuit. 6. 12.

That all vertues may bee lost by discontinuance, and want of use and exercise of them.

THis necessitie of Consideration may bee proued by another reason also. For we see by experience in all abilities and graces, both such as are naturall, as those also that are acquiste, (I meane, gotten by our own trauaile and industrie,) that like as

Bb 3 they

they increase by vse and exercise.
uen so are they also forgotten, if we
leane to exercise them.

And this we see plainly verified
euen in such things as be very nat-
rall, and costomably vsed. For what
thing is more vsuall the the tongue
and language, which a man is en-
red and acquainted withall, euen from
his Mothers pappes, and yet may
be forgotten in time, if it be not
sed and exercised? But what speake
I of the tongue, seeing it happens
some tymes, that when a man has
lied sick in his bed, but onely foure
or fve monthes, he can scarcely af-
terwards frame himselfe to goe
gaine when he riseth, not withstan-
ding that going is a thing so naturall
and so accustomably vsed. Nowe,
the abilities which be so naturall
so much exercised, doe so much de-
cay whe they be not vsed, what will
the supernaturall abilities do, which
are but as it were certaine props
staies adioyned vnto vs, to supply
the defects of nature? And if Char-
itie with all other vertues infused
be in like manner to be reckoned
this account, in what case then shall

be, if wee doe but very seldome
or neuer exercise our selues in the?
or if that thing that is euen natu-
rall, will be lost for want of exercise,
howe much more will that bee lost
that is supernaturall? And if that
thing may be lost that is fast riueted
in our very bowels, what shall
that do, that is but as it were onely
fastened vnto vs with little pinnes?
Againe, if it be true that all amitie
and friendship is both preserued &
increased, by meanes of familiarity
and communication : and by the
want thereof is vtterly quenched &
lost, (according as Aristotle affir-
meth,) what shall then become of
those persons, that haue no manner
of communication with Almighty
God at all? And what can we hope of
them that do neuer speak with him,
nor hee with them, nor so much as
thinke, consider, or treat of anie
heauenly matter?

Thou seest then (deere Christian
Brother) of howe great importance
the exercise of Consideration, and
communication with Almightye
God is vnto vs, for the preseruati-
on of this vertue of Charity.

**Howe Consideration hel-
peth Deuotion, and all other
vertues affectiue.**

§. I I I I.

**What Deuo-
tion is.**

THe help of Consideration is no
lesse behooueful to be had for al
such vertues as are called affectiue;
that is, appertaining to the affecti-
on, wherof we haue made mention
before. Among which vertues, one
of the most principall is Deuotion;
which is a certain heauenly ability
and gift, that enclineth our Will to
desire all such things with great af-
fection & earnestnes, as appertaine
to the seruice of almightie GOD,
which is one of the things that ma-
hath most neede of, in this state of
nature corrupted. For we see by ex-
perience that men do sinne, not so
much for want of vnderstanding, as
for want of will: I meane heereby,
that they sin not so much for want
of knowledge what is good, as for
that they are vnwilling to doo the
thing that they knowe to bee good.
And

And this vnwillingnes proceedeth not of the nature of vertue, (which of it selfe is most sweete, delectable, and very agreeable to the nature of man,) but of the corruption of man.

Now, considering that this defect of our Will, is the very chiefe and principall impediment wee haue to hinder vs from vertue and goodnes, our principall care must be, to seeke a remedy for the curing of this defect; for which purpose, one of the things that helpeth vs most, is Deuotion.

Our owne will is the principall impediment that bindeth vs from vertue.

For Deuotion is none other thing but a heauenlie refreshing, & a blast or inspiration of the holy ghost, that breaketh and maketh hys waie through all these difficulties, shakerh off this heauinesse, cureth this lothomnes of our Will, and causeth vs to haue a taste and sauour in that thing, that was otherwise vnsauorie, and therby maketh vs very prompt, agile, and quicke vnto al goodnesse. And this wonderful effect of Deuotion, the seruants of God doe dailey try & perceiue by experience in the elues, at what time they haue some great and singular Deuotion. For

The wonderful effect that deuotion worketh in a man

B b s then

then they find themselves more willing and lustie vnto all labour and paynes, then they be at other times. And then it seemeth, that the youth of their soules reioiceth, and is renewed; and then they trie by experience in themselves, the truth of those words of y^e Prophet, where he saith
Psal. 103. 5. They that trust in the Lord, shall renew
Esay. 40. 31 their strength: they shall take wings as if
 they were of an Eagle, they shall runne and not
 be weary: they shall go and not faint.

*That Deuotion is a continuall
 spring of good and holy
 desires.*

Deuotion hath also another property, which is, to be as it were a certaine fountaine, and perpetual spring of good and holy desires. For which cause in the holy Scriptures it is commonly called an oyntment, which is compounded of many sundry sorts of odoriferous spyes, and thereby yeeldeth out from it many sweet odours. Nowe the very like operation hath Deuotion also, for the time it indureth in our hearts, for

much as it wholly spreadeth it selfe
broade into a thousande sundrie
kinds of holy purposes and desires,
the which the more they increase &
are dilated, the more doth the sten-
ches of our appetite decrease & di-
minish, which are the euill desires
that proceede from the same. For
like as the euill sauer in a sick mans
chamber, is not so much perceiued
when there is a little Francóence,
or some other odoriferous thing
burnt therein: euen so the sauer
of our euill desires is not so much
perceiued, so long as the most sweet
saueur of this precious oyntment
continueth within vs.

And forsomuch as it is certaine,
that al the corruption of our life,
someth of the corruption & stench
of our appetite, and of the euill de-
sires that proceede from the same, it
shall be our part therefore, to vse
great diligence in procuring thys
heauenly oyntment of Deuotion,
which is of very great force and ef-
ficacie, to diminish and consume
this pestilent corruption.

And in like manner, as Confide-
tion serueth in al the premisses, e-
uen

uen so doth it also serue and further
al the other vertues before mentio-
ned, which are, *The feare of G O D*
The sorrowe for our sinnes : *The contem-
of our selues*; wherein consisteth the
vertue of *Humilitie*, and *Thank-
giuing unto Almighty G O D for his be-
fits.*

For (as we haue said before) there
can be no good affection in the w
vnlesse it proceede of some confide-
ration of the vnderstanding. For
how can a man haue sorrow & con-
trition for his sinnes, but by con-
sidering the filthines and multitud
of them? the losse wee receiue
thé? the hatred almighty God con-
ceiueth against them? and withal
howe polluted the soule of man re-
maineth by reason of them.

Againe, howe can a man stirre
his heart vnto the feare of God, b
by considering the highnes of
Maiesty, the greatnes of his iustice
the profoundnes of his iudgement
the multitude of his owne sinnes
with other the like things? How c
a man humble and despise himse
with al his hart, vnlesse he confide
the great number of his owne fra-

ties, infirmities, falles, and miseries? For if Humilitie be (as S. Bernarde affirmeth) the contempt of our selues, which proceedeth of the knowledge of our selues, it is manifest, that the deeper a man shal wade by meanes of Consideration into this knowledge of himselfe, and the more he shal dig into this dunghil, the better and more truely shall hee vnderstande what he is of himselfe, and the more shall hee contemne and humble himselfe.

S. Bernarde.

Nowe to speake of thanksgiuing vnto Almightye God for his manifold inestimable benefites, out of which do proceede those songs and praises of God (which is a principal part of true religion,) from whence (I say) doth this redering of thanks proceede, but from the profounde consideration of the same benefites? for the more a man shall by meanes of Consideration penetrate, & vnderstand the greatnes and excellencie of Gods benefites, the more is he prouoked to praise, and giue thanks vnto Almightye GOD with all his heart for the same.

Idoe heere also passe ouer the contempt

contempt of the world, and the hatred of sin, with other the like vertuous affections, which next after Grace, do proceed of this exercise of Consideration, which is the spur and prouoker of the all, & the oyle wherewith the Lampe of all these vertues and good affections, and of other the like graces, are stil nourished and maintained.

**How praier ioined with
Consideration, helpeth all the ver-
tuous affections.**

S. V.

Praier likewise when it is ioined with Consideration (as ordinarily it is wont to be) helpeth no lesse then Consideration it selfe: yea, sometimes it helpeth much more. For Consideration commonlie is not occupied any further, but only about enkindeling of some one of the vertuous affections; but Prayer when it is attente and deuout, & is withall accompanied with Spirite and seruencie of minde, is wont

to

to stirre vp all these vertues afore-
 sayde. For when the soule presen-
 teth herselfe before Almighty God,
 with an earnest great desire to ap-
 please his wrath, and to desire him
 of mercy, then there is no stone so
 harde, but that it is mooued heere-
 unto.

I meane hereby, that there is no
 holy affection, but y^e it is then who-
 lely exercised and employed to thys
 purpose. And it fareth in this case
 as it doth with a Mother, that is de-
 vout to still her child, or as it doth
 with a good and louing wife, that
 hath a desire to pacifie her husband,
 when shee perceiueth him to be an-
 gry, in which cases, they are wont to
 omit no means they can deuise, that
 may any wise further the matter.

*The offices and effects of
 Prayer.*

IN the exercise of praier, the religi-
 ous soule accuseth her selfe before
 Almighty God; there with the Pub-
 lican shee is confounded; and asha-
 med for her sinnes and offences:
 where she purposeth an amendement
 of

of lyfe; there she humbleth her selfe
and trembleth before the supream
diuine Maiesty. There she belieueth
there she hopeth; there she loueth
there she adareth; there she pray-
seth; there she giueth thanks for all
benefits; and there she offereth sa-
crifice vnto almighty God, both for
her selfe, and for al her neighbours.
All these things be performed in a
deuout prayer.

And because the habites of ver-
tues doe increase with the exercise
of their acts, heereof it proceedeth
that the soule by meanes of this ex-
ercise of prayer, remayneth verie
much beautified, and perfitted in
these vertues, as Laurentius Iustini-
anus affirmeth in these wordes: *In*
true and earnest praier, the soule is cleansed
from sinne: Charitie is nourished: Faith
is illuminated: Hope is strengthened: the
Spirit is comforted: the bowels are molli-
fied: the heart is quieted: truethe is dis-
couered: temptation is overcome: heauines
is put to flight: the senses are renewed: the
strength that was weakened is repaired:
like warmenes is abandoned: the rustines
of vices is consumed; and in this exercise,

ely sparkles of heauenlie desires doe
 ise, and shewe themselves, among
 ich burneth the flame of the loue
 God.

By this we vnderstand, that praier
 a most conuenient exercise, for
 at man that mindeth to reforme
 his maners and life, and to change
 himselfe into another man. As our
 Saviour hath plainly signified vnto
 vs in the milterie of his glorious
 transfiguration, wherof S. Luke writ-
 eth thus; *That as hee was praying in the
 mount, he sodainely transfigured him-
 selfe in such wise, that his face shined very
 bright like the Sunne, and his garments
 became white like snow.*

Luk. 9.29.

Why our Saviour would transfigure him-
 selfe rather at the time of praier, then
 at any other time.

OUR Saviour could right-well
 haue transfigured himselfe at o-
 ther times then at prayer, if it had
 pleased him; but hee would of verie
 purpose be transfigured whiles hee
 was at praier, to signifie vnto vs in
 this transfiguriō of his body, what
 true praier hath to transfigure our
 soules:

Prayer bath soules: that is, to make them to
 great vertue the customes of the old man, and
 to transfigure clothe the with the new man, which
 our soules. is created after the Image of God.

There it is, where the vnderstanding
 is illuminated with the beames of
 true Sonne of Iustice, & where the
 garments & ornaments of the
 are renewed, & become whiter than
 snowe. This is the very thing, that
 almighty god signified to holy Iob
 when he saide.

Iob. 39. 29.

What? is it by thy wisdom
the Hawke pruneth and chaunge
feathers, when shee beateth her wings
gainst the South? Certainelie,
 a thing greatly to bee wondered
 that this Birde knoweth how
 cast off her old feathers, and how
 feather her selfe with new. And
 for this purpose, she seeketh the
 aire of the South, that with the
 thereof her pores may be opened
 with her mouing, the olde feathers
 fall off, and so giue place to the
 that begin to spring out. But
 much more wonderfull is it, that
 a soule vnclithe her selfe of Adam
 and to putte on Christ? to change
 the conditions of the old man,

adoorne herselfe with the conditions of the newe man? Nowe thys change that is so wonderfull, is then thought, when the deuout soule turneth herselfe to the South, and there beateth her wings in the ayre. And what is it to turne her selfe to the South, but to lift vp her spirit to the consideration of the eternall light, to the beames of the true Sonne of iustice?

And what is it to beate her wings in the ayre, but to bee there sighing and panting with heauenly affects, and desires, calling vpon Almighty God with great anguish of mind, and desiring most humbly his fauour and grace? For then blowne in the ayre of the South, that is, the heauenlie refreshing of the holie Ghost, who with his temperate heat and sweet mouing, strengtheneth & quickeneth vs, to cast off all the old feathers of the old Adam, that they may make place to the newe feathers of vertues & holy desires, which there beginne to growe and bud out. And this is that thing that Ecclesiasticus signified by other wordes, when he said: *They that feare the Lorde*
will

Ecclus 2.18

will prepare their harts, and sanctifie the
soules before him.

S. Bernard.

The which is principally done
the exercise of deuoute prayer. For
there it is, where y^e soule presenteth
her selfe most familiarly before
mighty God, (as S. Bernard sayth)
And there it is, whereby approaching
neere vnto the euerlasting light,
seeth more cleerly her own defects
and so bewaileth & accuseth them
and seeketh remedy for them, de-
ring the Lord of his grace, and full
purposing an amendement on her
part; and thus by little and little,
sanctifieth and amendeth her life.
Thou seest now good Christian re-
der, what a great helpe this exercise
of Consideration is, towards the
taying of those most high and
cellēt vertues, which are (as we haue
sayd) peculiar to a Christian man.

ow consideration hel-
 peth towards the obtayning of
 the foure Cardinall vertues: which be,
 Prudence, Iustice, Fortitude, and
 Temperance.

§. VI.

Besides, Consideration helpeth
 also (after a sort) towards the
 obtaining of the other foure ver-
 tues, called Cardinal vertues: which
 are Prudence, Iustice, Fortitude, and
 Temperance, as Saint Bernarde
 affirmeth in his Booke of
 Consideration, by these words. *First*
 (sayth hee,) *Consideration purifieth* The wonder-
cleaseth the verie fountain from whence ful effectes of
proceedeth: which is the soule. Besides consideration
it governeth our naturall passions, it
correcteth our workes, it correcteth our
manners, it beautifi-
eth our lyfe: to be short, it gi-
ueth knowledge to a man, of thinges both di-
vine and humaine.

It is Consideration that distingu-
 sheth

sheth things confounded, it recolleth
those that be scattered abroad, it searcheth
secrets, it seeketh for truthe, and tryeth
and examineth such things as are indeed
but apparant and counterfeit. It is Consideration
that disposeth for the time to come
and thinketh of the time past, providing for
the one, and bewailing the other, that so
nothing may remaine without correction and
due chaſtisement. It is Consideration that
in the midst of prosperity foreseeth aduerſi-
tie, and therefore is not dismaide when
it commeth: for that it hath presented
the same before hande with Consideration.
Of which two thinges, the first
appertaineth to Prudence, the other
to Fortitude.

It is Consideration that sitteth down
as a Iudge, to giue sentence betweene plea-
sure and necessity, and appointeth to each
of them their bounds and lymits: giuing
to necessity that which is sufficient, and
taking from pleasure that which is super-
fluous, and in so doing, it maketh and
formeth the vertue of Temperance, where
unto this office appertaineth.

Thus farre be the wordes of Saint
Bernard, whereby thou maiest perceiue,
howe great & general a helpe

Con

Consideration is, towardes the obtaining of these vertues.

Howe Consideration helpeth to resist vices.

§. VII.

Consideration doth not only help to obtaine vertues, but also to resist the vices that be contrary vnto them. For what kinde of temptation is there, against which a man hath not fight, with the weapons of Prayer and Consideration? For although it be most necessarye to vse other weapons, for this purpose, as fasting, almes-deedes, affliction of the body, and keeping it vnder, and to eschewe the occasions of euilles, and other like things: yet at a sudden, what other weapon can be deuised more ready, and as it were, ever at hand, then Prayer & Consideration? With what other weapons doth the iust man fight, and overcome in these battailes, then with them?

If he bee assaulted with the cogitation

ration of carnal pleasure & delight
 hee hideth himselfe wholly in the
 holes of the Rocke, that is, in the
 precious woundes of our Sauour
 Christ crucified. If hee be assaulted
 with anger & desire of reuenge, hee
 thinketh vpon the wonderful patience
 and meekenes of our Sauour
 Christ, and vpon those sweet words
 he spake, when he desired pardon of
 the Crosse for those very persons
 that crucified him.

If he be inticed with gluttonie &
 delicious fare, if he be allured with
 the desire to lie in a soft bed, and
 leade a delicate and wanton life, he
 lifteth vp his eies, and considereth
 the bitter gaule and vinegar, which
 that fountaine of life, our sweet Sa-
 uour Christ, drank vpon the crosse
 and also the hard bed of the Crosse
 whereupon he died: and the paines
 full and austere trouble-some life
 which he led for our sakes. When
 he beginneth to bee puffed vp with
 pride, he considereth the greatnes
 of our Sauour Christs humility. When
 he is moued with couetousnes, he
 considereth the extremity of the po-
 uertie of our Sauour Christ. When
 sleepeth

sleepe and slothfulnes maketh him
 to become heauie and dull, he con-
 sidereth the painefull watchings &
 trauailes, that our Sauior endured
 for vs in his prayers.

When hee is wearied with y^e trou-
 lesome labours and paines of this
 present life, he cōsidereth the great-
 nes of the heauenly treasures, and
 glorious delights which he shall re-
 ceiuie in the life to come. Whē he is
 tempted with the fickle pleasures &
 delights of this miserable world, he
 considereth the euerlastingnes and
 eternenes of the horrible paines and
 torments of hell fire.

When he is molested and wearied
 with the crosse, he thinketh vpon
 the vertuous examples of the Mar-
 tyres, of the Apostles, & of the Pro-
 phets, and with the consideration of
 that which is past, he causeth al that
 dooth presently, to seeme little
 to him. And when it so hepneth,
 that with all these defēsiues he can-
 not well sustaine the weight of his
 burthen, he addeth the vnto the di-
 uine assistance of Consideration, the voice
 of Prayer, calling and crying with
 great anguish of minde vppon Al-

Cc mightie

mightie God, who (bee you well assured) will neuer forsake them that call vpon him, but promiseth that hee will giue eare vnto them; and hath giuen vs very manifest & sundry examples, that he neuer forsook them that called vpon him with all their hearts.

Ps. 142. 1. 2. This is that, which the holy Prophet King Dauid affirmeth in many places he did, when he saw himself compassed about with the snares of his enemies, and with tribulation and afflictions, saying; *I cryed vnto the Lord with my voyce : with my voyce prayed vnto the Lord. I poured out my meditation before him, and declared my affliction in his presence.*

Howe Consideration
*excludeth not other particular
 helps vnto vertues.*

§. VIII.

Howbeit, let no man for all this imagine, y^e hereby is excluded the particular labor and studie, the

is to be vsed about euery one of the
 other vertues, for that Considera-
 tion is so great a helpe to obtaine
 them. Forsomuch as generall helps
 do not exclude the particular helps
 that be required in euery thing. And
 the generall helps required towards
 the obtaining of all vertues, are not
 onely Consideration, but also Fast-
 ing, Praier, hearing of the Worde,
 receiuing the Sacrament of the bo-
 dy and bloud of Christ, with other
 like vertues, which be generall
 helps and prouocations vnto al ver-
 tues. But besides these general helps
 that do giue light to the vnderstan-
 ding, and moue the will to goodnes,
 it is very requisite also to vse y^e pro-
 per exercises of the same vertues,
 whereby to roote, and make the ha-
 bites of them more perfect by vse,
 and to cause a man to haue a more
 promptnes and facilitie, in the exer-
 cise of good workes. For otherwise,
 like as the sword that neuer cometh
 out of the scabberd, is commonlie
 very hard to bee drawne out, at the
 time that a man hath need to occu-
 pe it: euen so whosocuer doth ne-
 ver exercise himselfe in the actes of

*Note the ge-
 nerall helpes
 vnto all ver-
 tues.*

vertues, shall neuer bee prompt or quicke in dooing them, when hee shall haue need to vse them.

And although Charitie bee the greatest, and most generall helpe we haue vnto all vertues, yet Consideration is, as it were, the generall instrument of Charity, whereby to attaine vnto all goodnes, as wee haue heere declared. And therefore, like as the soule is the first beginning of all the works of man, & yet it vseth natural heat, as a general instrument vnto al such things as it doth: euen so is Charitie the beginning of all our good workes, and yet Charitie vseth Consideration and Deuotion as general instruments to bring them to passe.

*Charitie is
the begin-
ning of all
our good
workes.*

So that it is no derogation to charity, to giue this preheminéce vnto these vertues: for-somuch as this preheminance belógeth vnto Charitie, as to the Mistris and principall agent, but to Consideration & Deuotion, as to her instruments and helpers.

How

Howe the exercifes of
 Prayer, Consideration, and Me-
 ditation, &c. appertaine not onely to Cler-
 gie persons, (though principally vnto
 them,) but vnto the
 laity alſo.

§. I X.

VT peraduenture thou wilt ſay,
 That theſe exerciſes of Prayer,
 Conſideration, and Meditation, do
 appertaine onely vnto Clergie per-
 ſons, and not to the Laitie. True it
 I graunt, that theſe exerciſes doe
 principally appertaine vnto Clergy
 perſons, by reaſon of their ſtate and
 profeſſion of life: but yet neuerthe-
 leſſe, the Laitie are not excuſed of
 leaſing the exerciſe of Prayer, if they
 wille continually to preſerue the-
 ſeues, and to liue in the feare of
 God, without committing any deadly
 ſinne. For the Laitie are bounde to
 haue Faith, Hope, Charitie, Humili-
 ty, the feare of God, Contrition, De-
 votion, and an hatred againſt ſin.
 Nowe ſeeing all theſe vertues bee
 the moſt part vertues affectiue,

*What Laie
 men are
 bound to
 haue.*

(as we haue already declared) which affections must necessarilie proceed of some consideration of the Vnderstanding, if this cōsideration be not exercised, how shall these vertues be preserved? Howe shall a man helpe himselfe by Faith, if he doe not sometimes consider such things as his faith telleth him? How shal he be enkindeled in Charitie, and strengthened in Hope? howe shall hee brydle himselfe with the feare of God? How shal he bee moued to Deuotion, to sorrowe for hys sinnes, and to the contempt of himselfe, (wherin consisteth the vertue of Humility, which appertaineth vnto all kinde of persons) if hee doe not consider those things, wherewith these affections are wont to bee enkindeled, according as we haue before declared?

Neyther ought a man to passe ouer these things in the exercise of Cōsideration, with too much speede & in post-hast. For among the series of mans hart one of the greatest is, that it is so sensible to vnderstand the things of the world, and vn sensible to vnderstand the things appertaining vnto Almighty God.

Infom

Inſomuch that vnto the one, it is as
it were a very dry reed, and to the o-
ther, as it were greene wood, that
cannot be ſette on fire and enkinde-
led, but with verie great labour and
trauaile.

Wherefore we muſt not in our ex-
erciſe of Conſideration, paſſe ouer
theſe things in ſuch haſt, but ſtay, &
tarry for a time in them, more or
leſſe, according as the holy Ghoſt
ſhall inſtruct vs; and according al-
ſo, as the buſineſſe and occupations
of euery man in his ſtate & vocati-
on of liſe ſhall giue him leaue. And
it is not a matter of meere neceſſi-
ty, to haue certain times appoynted
euery day for Conſideration.

Vnto theſe things yee may adde
furthermore, the daungers of the
world, with all the great difficulties
men haue, to preſerue themſelues
without deadly ſinne, in a body ſo
weill diſpoſed, & in a world ſo dan-
gerous, and among ſo many ene-
mies, as we haue continually affaul-
ing vs on euery ſide. And therefore,
for that thou art no Clergy-man,
thy ſtate of liſe doo not binde thee
vnto ſo much exerciſe of Prayer &

Meditation: yet the greatnes of the daunger wherein thou liuest in the world, must needes binde thee to vse some exercise therein.

*Note why
the Laityline
is in more dan-
ger of falling
into deadly
sin then
the Clergy.*

The state of a Clergy man, I confesse, is greater then thine, but thy danger of falling into deadly sinne, is also greater then his. For the clergie man is protected and garded by his study, by obedience, by praier, by fastings, by saying daily diuine seruice, by the austerity of his ministry, by good company & holy conuersation, and by all other spirituall exercises; but the Lay-man, liuing, practising, and dealing daily and houely in the throng and presse of the world (besides that hee is destitute, & vnprovidid of al these great helps & saueguards) he is compassed about on all sides, with dragons and scorpions, and treadeth alwaies vpon Serpents & Basilisks. I meane, the dangerous conuersation with wicked persons, and the continuall occasions & temptations of falling into deadly sinne, both at home and abroad, within himselfe, and without himselfe, both at doores and at windowes, and hath a thousande seuerall

erall deuilish engines and snares,
ayd to entrap him at all times both
day and night.

Among all which daungers and
temptations, for him to keepe his
hart pure, and his eyes chaste, and his
body cleane, in the midst of the ra-
ging fires of youth, of naughty com-
panie, of leude conuerſation, and a-
mong so many euil examples of this
wicked world, where there is scarce-
ly heard one word of God; but ra-
ther iesting and scoffing at all such,
as be giuen to vertue and godlines,
it is one of the greatest wonders that
almighty God worketh in this worlde.
Wherefore, if the Clergy man ought
to be alwaies armed, because hee is
by his profession a man of war; e-
uen so must the Lay-man bee armed
also, by reason of the great peril and
danger he liueth in. For as well doe
they goe armed, that haue enemies,
as those that be souldiours, and men
of warre.

The souldiours go armed by rea-
son of the bond and duety of their
profession, and the others go armed
by reason of their necessity. Among
which spirituall weapons, wee doe

not only place praier, Consideratio,
and Meditation ; but also fasting,
diligent hearing of the Word prea-
ched, reading of deuoute Bookes,
often receiuing of the holy Sacra-
ment, auoiding euill company, re-
sisting the occasions of sinnes, with
all other bringing vnder of our re-
bellious bodies.

All which thinges, bee as it were a
certaine brine and pickle, to keepe
and preserue this corruptible and e-
uill inclined fleshe of ours, that it
breede not wormes and stench in it.
For vndoubtedly, since the corrup-
tion of originall sin, it is the greatest
and hardest matter of the world, for
men to keepe themselues any long
time without deadlie sinne, lyuing
in such a corrupt and dissolute wic-
ked world as this is. For if those ve-
ry persons, that doe vse all the spiri-
tuall helps and exercises, are all that
notwithstanding, much molested
with the feare, and danger of falling
into deadly sinne ; what shall become
of those, that doe neuer vse any of
all these spirituall exercises scarcely
in all their life?

And if the holy King Dauid, and
manie

many other saints (that liued so warily and vertuously, & went armed with so many kindes of spirituall weapons) did notwithstanding take such great falles, at what time the occasions of sinne were ministred into them, what shall become of them (trow yee) that make none account at all of any of these spiritual exercises?

*in answer to an obiection, that some
lothfull Christians doe make against the
oly exercises of Prayer, Meditation and
consideration, saying, that they are bound
to no more, but to keepe and obserue
the Commandements of God,
and of his Church.*

S. X.

QV T thou wilt say, I am not bound to keepe any more then the Commandements of almighty God, & of his Church. True it is, I grant. But yet to keep wel this wall, we haue neede of a fore-wall or bulwarke; and to keepe this vessell, wee haue neede of a Cupbord to keepe in; and to raise vp this building, wee

we haue neede of a scaffold, and other engines to raise it vp withal. I meane hereby that to keep the Law of God, wee haue neede of manie things, to strengthen & encourage our harts, for the keeping & obseruation of the same law.

For if the nature of man were in so good plight as it was before sinne, then were it a verie easie matter to fulfill our duty heerein; but nowe (alas) hauing so many lets and contradictions, we haue neede to haue euertwo cares, the one how to keep the Law of God, and the other how to strengthen our heart, that it may ouercome the impediments and contradictions that dooe hinder vs from fulfilling the Lawes and commandements of God.

Nehe. 4.7.

When the children of Israell returned from the Captiuitie of Babilon, they went about to build Ierusalem againe, and they intended to doe nothing else but only to build; but because the borderers round about them, sought to hinder them in their building, their labour and trauaile was thereby doubled. So y they were constrained to appoint

the one part of the people to attend to the building, & the other to fight and driue away their enemies from the wall.

Now in our case, whereas there be so many enemies that doo daily and hourelly seeke to hynder vs in this spirituall building of vertues; the devils on y one side, with a thousand subtile snares and deceits; the world on the other side, with a thousand kinds of scādalous offences & euill examples: and the flesh in the midst, with diuers & sundry kindes of appetites, which be so fiery and so contrarie to the law of God, (for God requireth chastitie, & the flesh longeth after sensuality; god requieth humility, and the flesh seeketh after vanity; God would haue austerity of life, & the flesh hunteth after delights & pleasures:) if now there be no spirituall weapons exercised to driue away these enemies, if there be no medicines vsed to cure this corrupted flesh, howe shall a man keepe chastity among so many dangers, charitie among so many scandalous offences; peace, among so many contradictions; simplicitie, among

mong so many malicious deceits cleannes of life, in a body so filthie and humilitie, in a worlde so much giuen vnto pompeous pride and vaine glorie.

Now to cure this flesh, & to make resistāce against these enemies, that dooe hinder vs in this building of vertues, we haue need of other vertues. Some to carry the burthen, & some others to help vs to carry the same. For the vertue of chastity filleth the burthen of the commandement, which sayth; *Thou shalt not commit adulterie*: but fasting, prayer, auoyding of occasions of sinne, and other y^e like holy exercises, do helpe to mortifie the flesh, that it may bee the better able to beare this burthen. All which vertues, although they be not alwaies of precept & bounden duty, yet are they oftentimes of very necessitie, and bounden duty to be exercised, whensoever the danger wee bee in is so great, that it requireth the exercise of them, for the keeping and fulfilling of the commandements.

But among these vertues, and desensuities (that do helpe vs to obserue the

he commandementes,) one of the
most principall is prayer. For prayer
is a principall meane to obtayne
Grace, which is the thing that is of
chiefest force, to sustaine the bur-
den of the lawe of God. And there-
fore Ecclesiasticus sayth, *He that kee-
peth the Lawe, multiplieth Prayer.* For
where as he seeth by experiēce, that
none can keepe the Law of God (by
the obseruation whereof euerlasting
glory is obtained) without $\&$ grace
of God, he helpeth himselfe by pray-
er to obtayne Grace, by meanes
whereof he may be able to keepe the
law of God.

Eccl. 35.1

Mat. 19.17

The Lawe commaundeth vs to be
chaste. But besides this, the holie
ghost addeth, and saith by the wise
man, *Vnderstanding that none could
be chaste, unlesse thou (O Lord) diddest
give him grace for the same, and it was a
great grace to knowe whose gift it was,
I went unto the Lord, and I deman-
ded of him this grace with all my hart.*

Sap. 8.21

1. Cor. 15.10

Phil. 2.13

Phil. 4.13

VWhereby thou mayst see (accor-
ding as wee declared in the begin-
ning) that the wall hath neede of a
stre-wall or bulwarke, and the Vef-
sell

sell hath need of a Cupbord to keepe
it in; and some vertues haue neede
of other vertues to defend and guard
one another.

Nowe if this be true that thou art
bounde to keepe the Lawe of God
and not to commit any deadlie sinne
it is good reason, that thou do seeke
out al such means, as may help thee
to keepe the same Lawe, and to pre-
serue thee without deadly sinne.

The which meanes, although ge-
nerallie they be but of counsell, yet
sometimes they may bee of precept
when the necessity of exercising the
(as wee haue sayde) is so great, that
without the vse of those meanes, the
very commaundements themselves
cannot be kept and fulfilled, as al-
the learned Diuines do affirme.

Howbeit euery Christian that hath
an earnest desire of hys saluation
ought not to expect, and delay the
seeking for these remedies, vntill the
very last and extreame danger, when
the knife is already at his throte
but he ought to make good prouisi-
on, and to furnish himselfe before-
hand, by meanes of these foresayd
spirituall exercises, that he may liue
more

ore safe and secure, from the per-
il of breaking Gods commaun-
ments.

Of the matter of Con- sideration.

§. XI.

Having nowe spoken both of the
profit and necessity of Conside-
ration, and our hearts beeing nowe
well affected heerewith towards
this vertue, let vs begin to treat of
the matter of Consideration, which
consisteth of certain godly and de-
voute Considerations, which are of
greatest force to induce vs to y^e loue
and feare of God, to the abhorring
of sinne, & contempt of the world.
For which purpose there be no Co-
siderations better, nor of greater
force & efficacy, then those y^e are ta-
ken out of the principal Articles &
mysteries of our faith; as the bitter
passion and death of our Sauour;
the

the remembraunce of the terrible day of Iudgement : of the horrible torments of hell : of the glorie of heauen; of the benefits of Almighty God; of our sinnes; and of our life & death; for euery one of these poynts being well weighed & considered, bee able to prouoke our hearts very much to al the effects aboue mentioned.

These very poynts Bonauenture hath treated, in a Booke that hee intituled *Fascicularius*, and hath diuided them into the seauen dayes of the weeke. And thus he did, that man might haue euery day new foode for his soule, and new prouocations vnto vertue; and so auoyde the tediousnes that he shuld otherwise haue, in thinking alwaies vpon one same matter.

And for this cause it seemeth good vnto me, to follow y^e same diuision; and if there bee any that shall not well like of this diuision, but will follow some other, hee is at libertie so to doe, and hath also examples to follow therein. For it importeth not much, what order and diuision he follow in the same. And

surely

rely that is the best order to be v-
d in these matters, that each man
ndeth to bee best for himselfe, and
herein hee taketh most profite and
ommodity.

*That the word of God, and the Con-
sideration of beauenly matters,
be the foode of our
soules.*

MOreouer, I thought it expedie
considering that the food and
sustenance of our soule is the word
of God, and Consideration of hea-
uenly matter, (for therewith is our
soule sustained in the spirituall life,
which consisteth in the loue & feare
of God,) that like as wee giue ordi-
narilie to our bodies, the refection
twise every daie, to preserue it from
fainting in this lyfe; euen so wee
should also giue to our soule her or-
dinary refection twice euerie daie,
that she faile not in her life. Howbeit
this is not a thing of bounden duty,
nor of precept: but onely of whol-
some counsel, especially cōsidering,
that the holy Saints, Prophets, & A-
postles, haue vsed this exercise more
often

often times.

Dan.6.10.

Psal.119.
verse.164.

VVe reade, that the Prophet Daniell with-drew himselfe to this exercise three tymes a daie; and the Prophet Dauid also vsed to pray to God seauen times in the daie. And for this cause haue we here assigned two kyndes of Meditations: The one for the morning, which treateth of those pointes and matters here before mentioned; the other for the Euening or night, which treateth of the most bitter Passion of our Redeemer.

But if anie man shall haue for want of time, or of deuotion, that hee cannot with-drawe himselfe to this exercise twise in the day, let him yet finde the meanes to withdraw himselfe thereunto at the least once in the day. And that hee may not lose the fruite thereof, hee may exercise himselfe one weeke in one sort, and another weeke in another sort. And in so dooing, he may tast and take profite of all these goodly instructions, which we haue here set forth vnto him.



of the five parts that
may be exercised in
Prayer.

CHAP. II.

I. Preparation.

Before we enter into prayer, it
is very requisite that wee doe
first prepare our harts vnto
this holie exercise; following
in the manner and custome of
Musicians, who vse to temper and
their Lute, Vial or Instrument,
before they play vpon it. And there-
fore Ecclesiasticus sayth: *Before thou* Eccl. 18. 22
prepare thy selfe, least thou be as one
that tempteth God.

What it is
to tempt God

tempt God, is to desire that he
work a miracle in such things,
which may be doone by other ordinary
means. Seeing therefore that the
pre-

preparation of the heart is such
principall meane to obtaine Deu-
tion; he that goeth about to obtaine
it without this meane, sheweth him-
selfe to haue a desire that almighty
God should work a miracle there-
the which, as Ecclesiasticus saith
as it were a tempting of God.

2 Reading.

After Preparation, it followeth
that a man doe read that maner
which he hath to meditate vpon
day, according to the deuision
the dayes of the Weeke, which
haue made heeretofore. And
manner of Reading, is vndoubtedly
very necessarie for such as are
ceases and young beginners in this
ercise, vntill such time as a man
know what hee ought to meditate
vpon.

3 Meditation.

Afterwards, when by the vse
practise of certayne daies
well instructed therein, then this
ding shall not be so needefull,
that hee may soorth-with proceed
vnto Meditation.

4 *Thankes-giving.*

After Meditation, there may follow out of hand a deuoute giving of thankes to Almighty God, for all such benefits as wee haue received: the which ought euermore to accompany all our prayers, according as the Apostle exhorteth saying: *Occupie your selues very ear- in Prayer : watching therein with* *Colos. 4. 2.*
giving.

For as S. Augustine saith; What *S. Augustine.*
 is there that we can better conceive in our hearts, better pronounce with our mouthes, & better write with our pennes, then this short sentence *Deo gratias*, thankes be vnto thee. Nothing can be said more fully, nothing can be heard more clearly, nor vnderstood more ioyfully, nor done more fruitfully.

5 *Petition.*

The last part is Petition, which is properly called Prayer, where we desire of Almighty God all things as are behouefull, as well for

for the saluation of our selues, and our neighbours, & of all the whole Church of God.

These five parts may be exercised in prayer; and among other profits and commodities, that are wonne therby, this is one, that the poynts beeing duely exercised, minister vnto a mā great plenty of matter whereuppon to meditate, setting before him all these diuersities of meats, that in case he list to eate of one, he may yet eate of another; and that when he hath made an end of meditatio in one matter, he may forth-with enter into another, and so finde varietie of matters wherein to continue his meditation.

I know right well, that neither these parts nor this order, is altogether necessary for all persons. Howbeit this manner may serue very well for all such as are but nouices & young beginners in this exercise, y^e for they may haue some order and direction whereby to direct themselves at beginning. For certain it is, y^e things be necessary in y^e beginning to teach an Arte, which afterwards when they be once knowne, and

perfluous. And therefore, of anie
 thing that shall be heere treated, I
 will not that any man should think,
 that I intende to make the same a
 perpetuall law or generall rule. For
 the intent is not in these instruc-
 tions to make any law, but onely to
 give an introductiō, for the direc-
 tion of all such persons as are but
 novices and beginners in this way.
 which course after that they shall
 be once entred by following this
 introduction, then the very vse and
 experience they shall haue in this
 exercise, and much more the holy
 Ghost will teach them each thing
 which they haue to do heerein. The
 which beeing once saide in this
 preface, I desire it may be vnderstood
 of the rest of this Booke.

Preparation, which
is a thing very requisite to be used
before Prayer and Medi-
tation.

CHAP. III.

Now it shall be requisite for vs,
 to treat particularly of euery
 one

one of these five parts aforesaid, and first of Preparation, which ought to goe before the others.

We sayde euen now, that it was needfull to vse some preparation of our mind before we enter into prayer. This Preparation may be made in diuers manners of waies. For a man may dispose himselfe vnto prayer by calling to minde his sinnes and offences; and namely such sinnes as he hath committed that presēt day, and he may accuse himselfe of them, and desire of the Lorde pardon for them, according to the saying of the Wise man, *The iust man at the beginning is an accuser of himselfe..*

*Preparation
vnto prayer
may be made
diuers wayes.*

*Preparation
by considering
our own
sinnes.
Prou. 18, 17*

Exod. 3. 5.

Exo. 19. 10.

This manner of Preparation, I meeth to be as it were the pulling off of our hose and shooes to enter into the Holy-land, and (as it were) washing of our garments to goe to receiue Almighty god, when he meeth to treat with men, & to teach them his holy Lawe. This manner of Preparation we are taught to do euen by nature it selfe. For we know is a common manner, that when we goe to request any benefite of our friend of ours whom we haue

ed, wee doe first desire of him pardon and forgiveness, before we demand any other thing of him. This may be doone some-times with the heart onely, and some-tymes by saying the generall confession, or the hundred and one Psalme; or some other like penitent prayers. Wherin good heed must be taken, that these prayers be not sayde in post-haste, but with as great quietnes, attention, feeling & repentance of hart as we can.

Howbeit, a man ought not to stay long in this consideration of his sinnes, (as some persons do, that beginne and end heerewith, and passe all their whole lyfe therein.) For albeit this consideration of our sinnes be alwaies good (& at beginning very necessary,) yet it must bee that it bee taken with such consideration, as that it occupy not the time which should be bestowed upon other better matters. Neither is it needfull in this exercise, for a man to consider very particularly his sinnes, and namely such, as may remembrance whereof may moue him to the euill cogitations; but it is sufficient to make (as it were) a bundle

of them all, and to drowne them in the bottomlesse Sea of the infinite goodnesse and mercie of Almighty God, with good hope to receive pardon and remedy of him for the same.

*Preparation
by considering the
maiestie of Al-
mighty God.*

Wee may also prepare our selves vnto praier, by considering the Maiestie and greatnes of that Lord vnto whome we goe to speake in praier. For this consideration will teach vs, with what great reuerence & humilitie, & with how great attention it behoueth such a miserable creature as man is, to speake vnto a Lord of so great Maiestie as almighty God is, concerning a matter of so great importance as is his own saluation. But that thou maist vnderstand what of the Maiestie of Almighty God, thou must consider, that the heauens, the earth, and all that is created, is no more before the Maiestie of Almighty God, then a little Emote, or (as the Wise-man sayeth) a graine of weight in the balance. Now if all creatures be no more than an Emote before him, what shall thou then seeme to bee before him that art so small a part of the world?

Wis. 11. 19

This consideration of the Maiestie
and greatnes of almighty God, is as
it were a profound reuerence, that
the soule maketh within it selfe, be-
fore y^e throne of that supream Ma-
iestie, at what time shee entereth in-
to his Pallace to speak with him.

With this manner of humilitie &
reuerence the Sonne of God taught *Mat. 26. 39*
us to pray, when making his prayer, *The exam-*
ple of Christ, he cast himselfe prostrate vpon the
ground: giuing vs thereby to vnder- *teacheth us*
stand, how humble and lowly a man *how to pre-*
ought to be, & how much he ought *pare our*
to consider of his owne basenes and *selues*
filenes, when soeuer he goeth about *to pray.*
to speake vnto almighty God. With
his spirite and humble reuerence, a
man may repeate those wordes of
the holy Patriarke, where hee sayth:
Gen. 18. 27.
*I will speake to the Lord, although I be but
dust and ashes.*

That it is verie good to consider before
hand, for what purpose and end
wee goe to pray vnto Al-
mighty God.

VT about all this, it shall helpe
vs very much in this Preparatiō

to consider well what we goe about
to doe, when wee settle our selues to
Prayer. For if we doe well consider
it, we go to pray for none other pur
pose, but to receiue y^e Spirit of God
and the influencies of his grace, and
the ioie of Charitie and Deuotion
wherewith we see howe the soules of
iust persons are replenished at y^e end
of their long and deuout prayers.

Nowe this beeing so, thou maiest
perceiue heereby, with howe great
humilitie and reuerence, and with
how great attention and deuotion
thou oughtest to come, when thou
doost open the mouth of thy soule
to receiue Almighty God. Consider
with what great and seruient deuotion
on the holy Apostles were inflamed
at what time they expected and loo
ked for the comming of the holy
Ghost, and by that maiest thou vnder
stand, how thou oughtest to pre
pare thy selfe, when thou goest
about to looke for and receiue the
same holy Ghost, albeit it be not
such plentifull and abundant as
as the Apostles was.

Hereby thou seest, how close
thou oughtest to haue the gates

Acts. 1. 14

thy Vnderstanding and Will, at the
time of prayer, from al the cares &
thoughts of the worlde; and howe
open they ought then to be vnto al-
mightie God alone, that in case hee
come to enter therein, he return not
backe againe, finding the gates shut
against him, or the Lodging-cham-
bers taken vp and pestered with o-
ther guests.

Nowe with this Preparation and
spirit, maist thou present thy selfe in
prayer before the face of the Lorde,
as that sick man of the Dropisie did, Luke 14.4.

who stode before him, expecting
from his mercifull hand to be resto-
red vnto his health; or as the lea-
rous personne did, who kneeled Math. 8.13.

downe at his feete, and said humbly
to him: O Lord if thou wilt thou canst
make me cleane. Mark 1.40.

Consider, that in like manner as
a little hungry dog standeth before
his Masters table, fauning very ear-
nestly vpon him with his eies, & all
his whole body, looking euer for
a little peece of bread to come
from his Table, and after the same
manner oughtest thou to present thy self
before the rich Table of the Lord of

Psal. 123. 1.

Heauen, confessing thy selfe to be
 vnworthy of the whole aboundance
 of his mercies, & desiring him mo
 humbly, to bestow some little por
 tion thereof vpon thee for thy re
 liefe. With this lowly spirit ma
 thou say the Psalme : *Ad te leuaui*
oculos meos, qui habitas in caelis, &c. T
 which albeit it be but short, yet is
 very fitte and conuenient, to stir
 vppe and enkindle this forsayde
 fection in preparing thy selfe vnto
 prayer.

This manner of preparation
 the other, thou maist (gentle Re
 der) vse at thy libertie : but the first
 seemeth to be more conuenient
 the night, when a man ought to
 amine his conscience, & desire pe
 don & forgiuenes of almighty God
 of all such defects and offences
 he hath offended him in that day.

And the seconde manner of pre
 paration is most fitte for the morn
 ning when he riseth, before y
 of day, to desire then of almighty
 God, the assistance and succour
 his grace, whereby he may the bet
 ter bestow that day in his seruice.

that to know howe to pray as a man
ought, is a speciall gift of
God.

VT because to knowe howe to
pray as a man ought, is a verie
pecial gift of Almighty God, and a
worke of the holy Ghost, therefore
you oughtest to desire the Lorde
most humbly, both in the one Pre-
paration and in the other, to instruct
thee how to doe thy duety heerein,
and to giue thee grace, that y^e maiest
take vnto him in thy Praier, with
much attention and deuotion, with
much recollection and closenesse of
inde, and with such feare and re-
uerence, as is behooueful to be vsed
before so great a Maiestie; and with-
out desire him, that thou maist in such
perseuere, and spend that little
time in this exercise of Prayer, that
thou maist in the end arise from the
same with new force and strength, to
doe all such things as appertayne to
seruice.

It is thought also to bee a good Preparation
manner of Preparation, to say some by vocall
oracions or Vocall Praiers be- Prayers,

Dd s

fore

fore meditation, of which sort there be many in diuers Bookes of deuotion, and namely in the meditation of S. Augustine, and in the Psalmes of Dauid, wher there be diuers deuot Psalmes, that will helpe very much to enkindle and stirre vp deuotion. For it is the property of deuout sentences (being sayde with an earnest minde and attention) to wound the hart, and to lift it vp vnto Almighty God, the which deuout sentences are so much the more behouefull and necessarie for vs, by how much we finde our spirite to bee more cold and distracted.

With what intention a man ought to come vnto Prayer.

Here I thinke it necessarie to declare with what intention a man ought to come vnto praier. For he must not goe there vnto chiefly for his owne consolation and delight (as some that be great louers of themselves vse to do) but onely to follow herein the will of Almighty God, and to desire of him his grace, and to dispose himselfe for the

ing of the same.

And herewith hee must submitte
himselfe in such wise into the hands
of Almighty God, that he must bee
ready and content to be without
solations in his praier, as to haue
him; remitting himselfe humble
to his hands to dispose of him, &
all things belonging vnto him, as
the diuine maiesty shal think good;
knowledging on y^e one side, that
he deserueth not any thing of him,
and beleeuing on the other, that al-
though it be so in very deed, yet the
word of his infinite goodnesse and
mercy, will do whatsoeuer shall bee
most conuenient & behoueful for
saluation. And therefore a man
ought to content himselfe alike, whe-
ther the consolation be great or lit-
tle, and to take in good part what-
euer vsage the Lord shall shew vn-
to him, accounting himselfe vtterly
unworthy of all those things that he
showeth vpon him, and being rea-
dy to fulfil all such things as he shal
commaunde him, not in respect of
benefits he hopeth to receiue, but
in respect of them hee hath already
receiued, & in consideration of his
bounden

bounden duty vnto Almighty God.
But wee see that many persons do
quite cōtrary to this rule, & be li
herein vnto yong shrewd boies,
vnlesse they bee dandled and coo
red, will not do the thing that th
are commanded.

I thinke it also requisite heere
aduertise, that when a man minde
to vse the exercise of prayer in
morning, he doe goe to bedde w
this care ouer night, & like as th
that intend to bake the next day
vse to lay the leauen ouer-night
uen so must a mā with a godly ca
fulnesse, preuent and recommen
ouer night vnto the lord, that th
which he intendeth to meditate
next day following. And in
morning so soone as he awaketh
ought forthwith to occupie
hart with this holy thought, be
any other doe enter therein. For
that time the disposition of our
is such, that whatsoeuer thou
doth first enter into vs, it sease
take possession of our hart in
wise for that day, that wee shall
hardly afterwards put it away
vs. And forsomuch as the pray

*To be careful
ouer Night
what we
must medi-
tate the
next morning*

ny persōs is very acceptable vnto
the Lord, therefore thou shalt doe
to consider in thy Prayer both
the Morning and Euening, what
number of Gods seruants, both
men and women in the world, bee
at that tyme watching and perse-
uering before the presence of Al-
mighty God, humbly confessing
their sinnes before him; & crauing
pardon for them; and entreating at
his hands, such graces and blessings
as are needful for the; with which
examples thou oughtest humbly to
examine thy selfe, that the presence
of the sweete remembrance of them,
may be vnto thee a prouocation of
imitation, and an example of perse-
uerance in thy prayer; and also that
whosoever thou shalt find thy selfe
idle and negligent in this exercise
of prayer, and that some thoughts
come into thy minde, mouing thee
from the same, thou maist bee a-
roused, and reprehend thy selfe, by
the example of so many good and
pious persons, which with so
much attention and carefulnesse do
continue so long time in this exer-
cise of Prayer without ceasing, offer-
ring

ring their bodies and soules vnto
almightie God in sacrifice.

Of Reading.

CH. AP. III.

In what manner we must Read.

After Preparation followeth
ding, the which ought to
doone, not lightly, as passed ou
hast, but with very great deliber
and attention, applying there
not only thy vnderstanding, to
ceiue such thinges as thou read
but much more thy Will, to
those things that thou vnderstand
And when thou comdest to an
uout place, thou shalt do wel to
& pause somewhat longer there
and to make there (as it were)
tion, in thinking vppon that
which thou hast read, and in making
some short prayer vpon it, according
as S. Bernard counselleth vs. saying
It is requisite often times, to gather
procure a little spirite and deuotion

S. Bernard.

the matters that wee reade, and to
 take off the course of our reading with
 the kinde of prayer, by meanes where-
 wee may lyst vp our hart vnto Al-
 mighty God, and talke with him, ac-
 cording as the sence and matter of suche
 as we reade doe require.

Heere must I aduertise, that the
 reading be not very long, least it oc-
 cupe the greatest part of the tyme,
 which ought otherwise to bee bestow-
 upon other more principall and
 necessary exercises. For as S. Augu-
 stine sayth: It is very good both to Read Prayer is
 to pray, if we can doe both the one better than
 the other: but in case wee cannot per- Reading,
 doe them both, then prayer is better
 Reading. But because in Prayer
 there is some-times labour, and in
 reading a facilitie, therefore our
 feeble heart doth oftentimes re-
 late the labour of prayer, and run-
 to the delight of Reading, as
 our holy Father complaining
 of himselfe, saith, that sometimes he
 dooeth so.

As it is I grant, that like as when
 we wanteth wheaten-breade, men
 eate bread of Rye, or of Oates,
 because they wold not be altogether
 fasting,

*Reading
with medi-
tation.*

Gene. 32

fasting: euen so when thy hart is
such wise distracted, that it cannot
enter into praier, then maiest thou
stay some-what the longer in Re-
ding, or ioyne Meditation and Re-
ding together, by reading one place
and meditating vpon it, & then another,
& another, after the like sort.
For by this meane, whē the vnder-
standing is once bounde vnto the
wordes of the reading, it cannot
easilie wander abroad into diuerse
imaginacions & thoughts, as when
it goeth freely and at libertie. And
yet better it were to wrastle all the
time with Almighty GOD, as the
Patriark Iacob did, that in the end
when the wrastling is done, he may
giue vs his blessing, or graunt vnto
vs the deuotion which we seeke for
or some other greater grace, which
he neuer denieth vnto them that
faithfully labour and strive for the
loue of him.

Of Meditation.

CHAP. V.

Two kinds of Meditation.

After reading, it followeth that we do meditate vpon the place at wee haue read. Concerning which point it is to be knowne, that this meditation is sometimes vpon things that may be figured with the imagination, as are al the poynts of the life and Passion of our Saviour Christ.

*Imaginarie
meditation.*

Sometimes againe, this meditation is vpon things that doe rather pertain to the vnderstanding, then the imagination: as when wee thinke vpon the benefits of almighty God, or vpon his goodnesse and mercy, or vpon any other of his perfections.

*Intellectual
Meditation.*

This manner of Meditation is called *Intellectual*, and the other *Imaginarie*: and we vse both the one manner and the other in these exercises,

cises, according as the matter of things doth require.

*How to vse Imaginaria
Meditation.*

THerfore when the mistery which
vpō we intend to meditate, is
the life and Passion of our Sauiour
Christ, or of any other thing which
be figured by imagination, as of
last day of Iudgement, or of hell,
of heauen, wee must then figure and
represent euery one of these matters
in our imagination, in such wise
it is, or in such wise as it passed, and
make account, that euē there in
very same place where we are, all
same passeth in our presence. At
this manner of meditating, serueth
to this end, that by meanes of
a representation of these things,
consideration and feeling of them
may be the more liuely in vs.

*The effects
of Imaginary
meditation.*

Some there be, that imagine
euery one of these things wherupon
they meditate, passeth within their
owne heart; for sithence our heart
able to containe within it the forme
of Citties and Kingdomes, it is

great matter for it to containe also
thin it, the representation and
of these misteries. And this
anner of meditating, is commonlie
great help also to keep in the mind
ore closely recollected, by causing
to attend to her worke, after the
anner of Bees, which worke their
onie-combes within theyr owne
ues. Either of these two waies we
y vse in this kinde of Imaginarie
editation. For in case we goe with
r cogitation to Ierusalem, to me-
ate the thinges that passed there
h thing in his own proper place,
s a thing that dooth commonlie
aken and hurt the head.

And for this very cause likewise,
an must not fixe his imagination
er-much vpon the things wher-
he meditateth. For besides that
earieth the heade, a man may al-
fall into some deceite by reason
his vehement apprehension, in
swading himselfe that hee seeth
things really in very deed, which
magineth with such vehemencie
force.

Of

Of Thanks-giuing.

CHAP. VI.

THese three parts beeing ended there may followe immediate Thanks-giuing vnto almighty God for the benefits wee haue receiued. And that we may not interrupt the course of our deuotion with diuine affections and matters, a man may continue this part with the former taking occasion of such things as he hath meditated vpon, to giue thanks vnto the Lord for y^e benefit hee hath done vnto him in that Meditation and with this benefite to ioyne other benefites, and to giue him humble & hartie thanks for them.

In what order we must exercise

Thanks-giuing.

AS for example, when wee haue ended our Meditation vpon the point of the passion, wee may

foe

orth-with giue most humble and
thy thanks to the Lord for the be-
fit of our Redemption ? and e-
pecially, for that it pleased him, to
keepe vs with so great paines and
troublers. And euen then also let vs
giue him most humble thanks for
his other benefits.

In like maner, when we haue me-
ditated vpon our sinnes, wee may
giue him thanks for that he hath ex-
cited vs so long time, and called
vs to repentaunce. And when wee
haue meditated vpon the miseries of
this life, we may giue him thanks
for that he hath deliuered vs from a
great number of them. And when
we haue meditated vpon the depar-
ting out of this world, wee may giue
him thanks, for that he hath giuen
vs life, and granted vnto vs so long
time to repent.

And when we haue meditated vpon
the ioyes of heauen, wee may
giue him thanks for that he hath cre-
ated vs to bee partakers of so great
happines. And so likewise may wee
proceede in all the rest. And after-
wards (according as we haue decla-
red) a man must ioyne with this be-
nefit

Dan. 3. 57.
Psal. 103. 1

benefites al other benefites; as the benefites of Creation, Conseruation, Redemption, Vocation, and Glorification; of the which benefites we haue treated heere-to-fore in the former Meditation. And then these and other infinite benefites, well publique as secrete, wee may giue him as many humble and hearty thanks as we can, and call vpon creatures both of heauen and earth to helpe vs heerein. And with the spirit wee may sometimes say the song of the three childre; *Allye we praise thee Lord: or else the Psalmc, My soul praise thou the Lord, &c.*

Of Petition.

CHAP. VII.

HEere it remaineth that wee treat of the last part of all, which is Petition; which containeth in two partes, in the one parte, we make Petition vnto Almighty God for our neighbours, & in the other for our selues.

The first part may bee continued
 with Thanks-giuing, desiring that
 creatures may serue & prayse the
 Lord, who is so worthy to bee pray-
 ed and serued, for that he is so mer-
 cefull and bountifull vnto all his cre-
 atures. And with this affection and
 desire of the glorie of Almighty
 God, let him pray first & principal-
 ly for all the vniuersall world, that
 Nations and people may knowe
 and serue so mighty a Lorde. Then
 for all the Catholicke Church, and
 for all the Gouvernours in the same.
 For example, wee must pray for
 Kings, Princes, Magistrates y^e beare
 rule, either in the Church, or Com-
 mon-wealth; and for all other infe-
 rior Officers and ministers in the
 same; that they may bee carefull of
 their duty, in directing all the faith-
 full in the knowledge and seruice of
 their Creator.

*Wee must
 pray for the
 conuersion of
 all nations
 vnto God.*

*For all Ma-
 gistrates and
 Gouvernours.*

Likewise let him pray for all the
 members of the Catholick Church;
 for iust persons, that it may please
 Almighty God to continue them in
 their vertuous life; for sinners, that
 may please him to pardon them:
 and pray also for his Parents and
 kins-
 e

*For all mem-
 bers of the
 Catholicke
 Church.*

kinse-folkes, friends, and benefactors, & for al that be in tribulation & captiuity, & for al prisoners and sicke persons, vnto whome he may (without any distraction or interruption of his prayer) do the work of mercie, in recommending them vnto Almighty God who created them, and referring the necessities of all persons, into those hands which were stretched vpon the Crosse for them all.

What things we must demand for our selues.

After this, hee may desire for things for himselfe, as he perceiueth himselfe to stand in need according to y^e particular necessities & miseries y^e hee feeleth in his soule, and especially, when he desireth helpe & remedy of almighty God, against such vices & passions as do most trouble and molest him, and to grāt him such vertues as are most needfull for him. This kinde of Petition (among other comodities) hath this withal, y^e it renueth in the soule some good purpose.

desires of vertues, and moueth it to
 be the more earnest in dooing that
 thing, which he hath so often-times
 and so heartily desired, & it maketh
 him to bee the more ashamed of
 himselfe, when he dooth it not by
 calling to mind with how great de-
 sire and instancie, hee hath desired
 the Lord to grant him grace to doe

And of this minde is S. Christo-
 some, where he saith thus: Such as
 earnestlye in very deede, will not
 offer their heart to committe any thing
 that is vnseemelye for such an exercise;
 but haue euer their eye vppon almighty
 God, with whome a little before they
 talked and were conuersant. And so by
 cogitation, they put away from them
 the suggestions of the deuill, when
 they thinke and consider what a hay-
 nous matter it were, that hee that had
 a little before talked with almightie
 God, and desired of him chastitie and
 continencie, with all other vertues, shoulde
 immediatly runne to his enemies side, and
 open the gate of his soule to receiue in
 vnchastitie and dishonest delights, and suffer
 the deuill to place himselfe in that hart,
 where a little before the holy Ghost
 did his abode.

S. Chrysostom

E c

Bur

But it is very much to be lamented, that there be some persons that thinke to excuse themselves, by saying, that they know not what thing to desire of Almighty God. Surely this is no sufficient excuse. For what beast is so insensible, but yet he knoweth some manner of way how to signifie the neede hee standeth in. What sick man is there, that cannot say, heere it grieveth me? Consider therefore (ô man) thy selfe. Consider (I say) with what vices & passions thou art most troubled & molested, if with couetousnes, if with anger, with detraction, if with vaine glory, if with stubbornnes of thine owne will, if with loosenes of tongue, with lightnesse of heart, if with the loue of honour, estimation, and delights, if with inconstancie in following good purposes as thou intendest, with selfe loue, or any other the like passions or pestilences of the minde, & discouer all these wounds plainly one by one, vnto that heavenly Physician, that he may heale & cure thee with the oyntment of his grace.

After that thou hast demanded remedy against thy vices, desire

en to graunt thee all such vertues *We must*
 be most behoooueful for thy salua- *pray to ob-*
 on. And bicause this is a principal *taine ver-*
 rt of this exercise of praier, wher- *tues.*
 oftentimes is spent all the tyme
 erof, with very great tast and pro-
 I thinke it good to note here vn-
 the deuout reader, those princi-
 ll vertues which be, as it were, the
 llers of the spiritual life, that thou
 list alwaies long & sigh for them,
 alwaies desire them very instant-
 of the Lord in praier.

of the most necessarie
 rtues that are to be demanded
 in Petition

S. 1.

First thou must desire of the
 Lorde these foure vertues,
 which bee as it were the foun-
 dation of all the spiritual life;
 which vertues wee must alwayes
 before our eyes, because they

be alwaies necessary in all the steps of our life.

These vertues be a comly composition of the inwarde and outward man: Discretion & attention in such things as we shall eyther do or say; That euery thing may be directed according to the iudgement and order of reason; to bridle our tongue, & to take a due account of it; And to vse rigour and austeritie in the gouernment of our person.

Nowe among these vertues, we haue put the comly composition of the inward and outward man in the first place; because it is the beginning that disposeth vnto all the others. The composition of the inward man, consisteth in hauing Almighty God present in his hart, the composition of the outward man, consisteth in doing all things in such sort, as is seemely for one that is alwaies in the presence of Almighty God, and that hee hath himselfe alwaies before his eyes, as the Iudges and witnes of his whole life.

After these do follow other foure vertues, wherein consisteth the first of perfection, which vertues be

ch wise annexed and lincked the
 ne to the other, that the one cānot
 e had without the other. These ver-
 es be, Perfect obediēce, Mortifi- *In these ver-*
 tion of our owne proper will, For- *tues consi-*
 rude to ouer-come all manner of *steth the sum-*
 fficultie and labour; And to haue *of perfection.*
 hatred & contempt of our selues.
 or it is manifest that the summe of
 Christian doctrine, is a perfect o-
 edience and conformity vnto the
 ll of God, as wel in all such things
 he commaundeth, counselleth &
 spireth, as in all that he ordaineth,
 d disposeth concerning vs. Thys
 edience cānot be kept vnlesse we
 ue a knife in our hande, to cut a-
 y all the inordinate appetites of
 r sensualitie and will, which doe
 thstand the wil of Almighty God.
 But this stroke no man is able to
 ue, vnlesse he haue great fortitude
 minde to fight with himselfe, and
 make mortall warre against hys
 ne inclinations & appetites. And
 is kinde of warre none other shall
 er make, but he that hath for the
 ue of God attained to haue a true
 d holy abhorring and contempt
 himselfe. For looke where ab-

horring is, there doth easily follow euill intreating, & contempt of the thing that is abhorred; but where is nothing but loue, there doth a man very vnwillingly take the whippe in his hand, to deale roughly with the thing which he loueth. Whereby appeareth, that no one of these vertues is able to mooue one stepp without the help and succour of the other. After these, doe follow immediately other foure very high and noble vertues, which be, Humilitie both inward and outward; Pouertie both of spirit and of bodie; Patience in al aduersities and tribulations; Purenes of intention in good works, doing all things that we should do, all onely for the loue of God without mixture of any commonnesse, or respect either spirituall or temporall.

After these, doe follow other foure vertues, which are the beginning and end of all perfection: to wit, a firme faith of such thinges, as mightie God sayth and promisseth. An assured hope in him, as in our true and louing Father in al the necessities and tribulations that may happen.

happen vnto vs; A loue of almighty
God, which must alwaies burne in
our hearts, and ioyntly with this
loue, to haue a feare and reuerence
of his great maiestie and iustice,
which must euermore accompanie
all our works.

And with all this aforesayde, wee
must ioine perseuerance and conti-
nuance in the exercise of all these
vertues, the which causeth a man in
small time to attaine to the top of
perfection. In these foresayde ver-
tues, doth the summe of al perfecti-
on principally consist: and there-
fore all our studie & diligence must
be employed in seeking them by all
meanes possible, and especially by
prayer, which is the principal mean
whereby all goodnes is obtained.

Heere I thinke good to giue thys
advice, that when a man shall de-
vise of Almighty GOD anie of
these vertues, he stay himselfe ther-
on for a time, and make as it were a
dwelling in euery one of them, in con-
sidering briefly the principall mo-
tiues that may induce vs to the loue
and exercise of such a vertue.

*Howe to desire of God the vertue
of Charitie.*

AS for example. When wee shal
desire of almighty God the ve-
tue of Charitie, which is the loue
of God, we may say in this wise; Gra-
me grace ô Lord I beseech thee, that
I may loue thee with all my heart
and with all my soule, for thou
thou art 'an infinite goodnes
and excellency, that deserueth to be
loued with infinite loue; and besides
this, for that thou art my onely be-
nefactor, my Father, my Creator, my
last end, and the Spouse of my soule
vnto whom all loue is due.

*How to desire the vertue
of Hope.*

IN like manner when thou shalt
desire the vertue of Hope, thou shalt
maist say in thys wise: Giue me
grace also ô lord I beseech thee, that
in al the necessities and tribulations
that shall happen vnto mee in this
life, I may trust in thee, seeing thy
mercie is infinite and thy promise

ue, and the merites of thy only be-
otten Sonne bee of infinite valuc,
hich doe speake and make inter-
cession for me. After this sort maist
ou desire the feare of God, & hu-
ilitie, with other vertues. The
ome of which petitions I thinke
et meete to note heere particular-
in writing. For like as it is sayde,
at that meat doth more profit the
k-man, which he himselfe eateth
cheweth with his teeth, than that
hich is giuen vnto him in drinke,
en so is that prayer wont to bee
re profitable, which is framed by
that prayeth with such wordes
the holy ghost teacheth him, then
at prayer which is made and com-
anded with other folkes wordes,
hich oftentimes be said and passed
lightly ouer, without any man-
of attention or affection.

This last part which is Petition;
des that it is verie easie to bee
e, is also very profitable. For as
aid before, it is not only an exer-
of Prayer, but also of al vertues,
as it were a reading and confe-
e of them all: wherein a man re-
th all his good purposes and de-

E e s fires,

Psal. 1. 2

fires, and recordeth in his memory the principal points and Articles of the Law of God, which is the continuall exercise of the iust man; whom it is saide, that he meditated vpon the law of the Lorde both day and night.

These five parts aforesaid, may be vsed in the exercise of Prayer; albe (as we haue sayd) they be not all necessary to bee vsed at all times. For sometimes all the time of prayer is spent in meditation alone, or in petition. Neuertheles, I thought good to specifie heere all these partes of prayer, that no man might leaue this holie exercise for want of matter, and also that at such time as devotion faileth, (which is no cause why we should relent & withdraw our selues from good exercises) a man might haue matter where vpon to occupy himself during the time, doing on his part so much as lyeth in him, which is the thing that almighty God requireth principally of vs.

Here is diligently to be noted, among all these five parts of prayer the best is, when the soule talketh,

ich Almighty God, as it dooth in
etition. For in Reading or Medita-
on, the vnderstanding discourseth
ich little labour where-so-euer it
inketh good. But when we talke
to Almighty God, then the vn-
erstanding mounteth vp on high,
and after it followeth also the will,
and then hath a man commonly on
his part, greater deuotion and at-
tention, and greater feare and reue-
rence of the maiestie of almightie
God, with whom hee speaketh, and
shall, an humble and fervent de-
sire of the thing which hee deman-
deth of him.

And this mouing and lifting vp
the spirite, with all these actes of
vertues accompanying it, do leaue
the soule in a more noble state, and
better edified, then any other dis-
course whatsoeuer it bee, as euerie
man may perceiue by experiēce in
himself. For it is euident, that in the
course of Meditation, there is no
other thing but only a godly inqui-
ry and consideration of spiritual
things, the which as it is an acte of
vnderstanding, so it is of little
cost, or commoditie; but in the
deuout

deuout praier, there is made a concurrence and general assembly (in a manner) of all vertues, & with their wings, the soule lifteth it selfe vp on high, and attaineth to be ioyned & vnited with the almightie and euergliuing God.

And although this spirituall communication and cōference with almighty God, be the best poynt of all the exercises of praier, yet among all the communications with him, the best & most profitable, is the communication of loue, at such time as we be actually louing of Almighty God, and praying him, and desiring him with great instancie and most earnest desires, to graunt vs that wee may loue him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable vnto almighty God, nor more pleasant and profitable vnto a man, than the vse, practise, and exercise of this so excellent a vertue.

This the holy fathers do call the exercise of aspiring vnto the loue of God. And to this end were Meditation, Prayer, and all other godly exercises ordained. And therefore it

giuen for a general rule vnto al such
as doe pray, that they labour & en-
deavour so much as lieth in them, to
lift vp their spirite vnto this diuine
communication, which is to speak
and treat with almighty God him-
selfe, and especially concerning his
loue, and the exercises of aspiring
vnto him.

And for this cause it shall do well
to leaue this petition of the loue of
God, vntill the end of all the exer-
cises of prayer, and so to reserue the
best wine for the ende of this ban-
quet, to the intent that when a man
come to the end of his iourney,
he may stay himselfe heerein so long
as he listeth. Howbeit, it shall not be
missed both to begin and ende with
this petition of the loue of G O D,
whensoever the holy Ghost shall o-
pen him a way, and direct him vnto
the same.

Moreouer, I thinke it meete here
to giue this aduertisement, that in
all such things as we shall demaund,
we doe alleage alwaies on our be-
halfe, the merits of Iesus Christ, our
only & true Sauour; who (as the
apostle saith) *Is our Iustice, wisdom,*
sancti-

1. Cor. 1. 30

Sanctification and redemption. Vppon his merites wee ought patiently to stay our confidence. And his merites we ought to present before the diuine Maiestie, reckoning them, and offering them one by one vnto the heavenly Father, and taking (as S. Bernard saith) out of that Treasure, all such things as are necessarie for vs. For this is that Lord that hath sanctified and offered himself in sacrifice, to the intent that we might bee holy indeede.

Rom. 8. 31.

Wherefore If God be for vs, who shall bee against vs? If God iustifie vs, who shall condemne vs? This is he (sayth Saint Peter) of whome all the prophetes beare witnesse: that by him is obtained pardon and remission of sinnes. So that in the vertue & Name of this Lord we ought to take a good hart and courage with vs, when we go to make our prayers vnto Almighty God, and haue this confidence, that whatsoever we shall duely demand by him, shall bee graunted vnto vs.

Acts, 10. 43

For the principal condition that our petition must haue, that it may be effectual before Almighty God

(as S. Iames saith) to make y^e same. Iam. 1. 6
with faith and confidence.

Where-vpon our confidence must
be grounded, when we make
petition vnto almighty
God.

HIS confidence must not bee
grounded principally vpon our
owne selues, nor vpon our owne
workes and merits, but vpon the
workes and merits of his onelie be-
loved and best beloued Sonne, our
Saviour IESVS CHRIS^T, and
syntly therewith, vpon the infi-
nite mercy and goodnes of almighty
God, which can neuer be ouer-
come with any kinde of sinne or ini-
urie.

And besides this, our confidence
must be also grounded vpon y^e truth
of the words & promises of almighty
God, who hath promised in all
holy Scriptures, neuer to faile
that man, that with all his hart shall
conuert himselfe vnto him, and call
vpon him, and repose his whole trust
and confidence in him. And albeit
that praier, hath been vntil that
time

S. Ierom.

*Note three
principall
foundations
of our con-
fidence in
prayer.
Psal. 90. 5.*

time neuer so great and hainous
sinner, yet let him not therefore be
dismaid, for (as S. Ierom saith) our
sinnes past doe not condemne vs,
we take no delight therein. Where
by it appeareth, that they bee decei-
ued, that in considering their owne
defects and weakenesse, doe mistrust
that Almighty God will not heare
them: and they doe not consider
that the principall foundations of
thys confidence are the merits of
our Sauour Christ, and the mercie
of Almighty God, and the truth of
his holy word, *Which* (as the Pro-
phet saith) *is a shield vnto them that
trust in him.*

**Certaine aduises to be
observed in these five partes aboue
named: and especiallie in
Meditation.**

CHAP. VIII.

HAuing nowe spoken of the prin-
cipall partes of prayer, I thinke
it conuenient to giue certaine ad-
uises and instructions, which ought

be obserued in them all, and especially in Meditation, whereof we intend to treat principally in this place.

The first Advise.

That in our Meditation, wee must for the obseruing of our ordinary course, away from vs anie good thought or consideration, wherein we find more deuotion.

S. I.

THE first Advise is (concerning the matter of Meditation) that though it be well doone for a man to obserue these speciall poynts of Meditation, according as they bee before diuided by the dayes of the week, for to exercise himselfe in them; yet if in the midst of his way he be offered vnto him any other consideration, wherein hee findeth more sweetnes and profite, he ought to put the same away from him, to fulfill his ordinarie taske. For it standeth

*The princi-
pall end of
Meditation.*

standeth not with reason, that we should extinguish the light which the holy Ghost hath begun to give vs in any good thought, for to occupye our selues in another thought wherein (perhaps) the same light shall not be given vnto vs. And besides this, sith the principall end of these Meditations, is to obtaine some deuotion & feeling of diuine things, it were against reason, while we haue already obtained the same with some good consideration, that wee should goe about to seeke for by another way.

Howbeit although this bee very true, (speaking ordinarily) yet may not a man therefore take heerein great liberty, as vpon euery occasion that is offered vnto him, to be moued forth with very lightly to let goe y^e thing out of his hands, which he hath as it were in possession, for some other thing which hee is desirous to haue; vnlesse it be at such time, as hee perceiueth a more certaine profite in the one, then in the other.

The second Aduise.

That in our Meditation, Wee
must eschewe the superfluous specula-
tion of our vnderstanding, and com-
mit this busines to the exercise
of the affections of
our will.

§. II.

THE second aduise is, that he la-
bour to eschewe in this exercise,
the superfluous speculation of the
vnderstanding, and endeavour to vse
his matter rather with affections,
and feelinges of the Will, then with
courses and speculations of the
vnderstanding.

It is therefore to be noted, that the
vnderstanding on the one side hel-
peth, and on the other side it may
hinder the operation of the Will, to
wit, the loue and feeling of diuine
things. For as it is necessary that
vnderstanding doe goe before the
Will to guide it, and giue it know-
ledge

ledge what it ought to loue; so wh
the speculation of y vnderstandi
is ouermuch, then it hindereth th
operation of the will; forsomuch
it suffereth it not to haue place a
time to worke.

And therefore like as it is sayd
the poyson which is put into Tr
cle, that if it bee little it is wholsom
and necessary, but if it be ouermuch
it is hurtfull, euen so likewise m
wee say after a sort in this exerci
that the seeking to knowe God w
simplicity, helpeth the Wil the m
to loue him, but y seeking to kno
hym with ouer-much speculation
hindereth the Will, and causeth
operation therof for that time to
the more feeble and weake.

And the reason thereof is, for t
the vertue and power of our so
being finite and straited within c
taine boundes and limits, the m
it imploietieth her vertue and force
the one part, the lesse remaineth
be employed on the other, euen l
the Fountain that runneth throu
two pypes, the more water tha
dischargeth by the one pipe, t
lesse it hath to yeeld through the
th

er. And after the like sort dooth
the soule principally by the opera-
tion of the vnderstanding, by the
which (for that it is so noble and so
excellent a power) the soule imploi-
eth and poureth out all her whole
force in such wise, that in a manner
she worketh nothing at all by her
other powers, at such time as the
vnderstanding is verie attent, and
honestly occupied in the vehement
speculation of any matter.

And therefore wee find by experi-
ence, that a man may with more fa-
cilitie preserue the affection of the
motion in any exercise of the bo-
dy wherein hee laboureth with his
limbes, then when hee hath his vnder-
standing busily occupied and at-
tended in the speculation of any mat-
ter. For the vnderstanding and the
affection, bee as it were two ballances of
the soule, the which are disposed
in such sorte, that the ascending of
the one, is the descending of the o-
ther, and so contrariwise.

So that if the speculation doe en-
crease ouermuch, then the affection
by decreaseth; and if contrari-
wise the affection doe increase, then
the

Gen. 32. 29.

The understanding and the wil be two feete of our soule, whereby it goeth vnto God.

the speculation foorthwith deceiveth. And this is the cause why Patriarke Iacob was made lame one of his feete, at what time he receiued the blessing; for where our soule hath two feete wherewith to goe vnto Almighty God, which be the Vnderstanding and the Will, it is requisite that the one foote be weakened, to wit, the Vnderstanding in his speculation, if the Will (which is the other foot) shall enioy Almighty God in the rest & quietnesse of contemplation.

And so it is seene by experience that in case at such time as the soule is enioying of Almighty God, it must but turne aside, to seeke to vnderstand or search some point or matter appertaining vnto God, it looseth forthwith at the verie same instant the deuotion which it had, and the soueraine good thing vanisheth away from him which before he enioyed. And therefore not without good cause doth the Bride-groom aduise the Spouse in the Canticle saying: *Turne away thine eyes from me for they haue made me to flie.*

Can. 6. 4.

VVherefore I counsaile a man

exercise of meditatio, to occu-
his Vnderstanding in Speculatio
as little curiosity as is possible,
to content himselfe with a sim-
ple sight and knowledge of diuine
things, to the intent that the vertue
of his soule recollecting al her for-
gettings, may employ her self by
the affectiue part, (I meane by the
motions of the will) in louing and
reuerencing the chiefeest goodnesse;
that is, Almighty God.

Whereby it appeareth, that those
that take not y^e right course heerein,
when in prayer doe meditate in such

as if they *W*ee must
ould studie to preach them; the *not meditate*
in such disorderly manner, is rather *upon diuine*
cause the Spirite to wander more *mysteries in*
made, then to collect it; and ra- *such wise as*
ther to goe out of himselfe, then to *if we studied*
be within himselfe. And heereof *to preach*
commeth, that when they haue *them.*

And of their exercise of prayer,
they remaine as dry, and without a-
ny sence of deuotion, and as easilie
led to folow euery kind of light-
and vanity of the world, as they
were before their exercise.

For (to speak the very truth) they
haue

haue not praied, but rather talked
studied, which is a thing larre di-
rent from prayer.

Such persons ought to confesse
that in this exercise of praier &
meditation, wee rather come to heare
then to speake. For (as the Prophet

Deut. 33. 3.

Psal. 85. 8.

*In meditation
on we must
chiefly exer-
cise the affec-
tions of our
will.*

saith) *Such as come vnto the Lords*
shall receiue his doctrine : as heere
ued it, and sayd : *I will hearken*
the Lord speaketh within mee. VVhere-
fore I conclude, that all this busi-
ness of meditation, consisteth in speak-
ing little, and in louing much, and
giuing place to the Will, that
may ioyne it selfe with all his
powers vnto Almighty God. And
must not spurre forwards these
powres of the soule a like, nor
in this way with equal paces,
but speciall dexteritie is requir-
ed to stir vp the Will, and to
the vnderstanding, that it be
not with his curious discourses
operations of loue.

*In meditation
on, our vnder-
standing is
more for-*

Thou must make account
that in this exercise thou goest
in a Chariot drawne with two Horses
wherof the one is very forward
quicke, and the other very slow

all : and that thou must beare the *ward then*
ridles in thy hande with such dex- *our will*
trity, that the one thou must hasten
ward, and hold the other backe,
at so they may goe together the
by the other.

And if thou desire to haue ano-
er more liuely example, make ac-
ount that the vnderstanding must
haue it selfe towards the Will, as
the Nurse doth towards the Childe
which shee nurseth, who after that
she hath chewed the meate, she then
uttereth it into the childes mouth,
that the childe may taste and feede
thereupon. For otherwise, if the
nurse should both chewe the meate
and also eate it vp her selfe, leauing
the child without any meate, it is
certaine that she should dooe great
inurie to the child, in suffering it
to die for hunger, by eating vp that
meate, which was giuen vnto her for
the child.

FF

That

That the understanding is as it were
Nurse to feede the Will in the
exercise of Prayer.

NOwe in this wise must the Vnderstanding behaue it selfe towards the Will in the exercise of prayer; for it appertaineth to the understanding to chew the spirituall matters, as the Nurse cheweth meate for the Childe; but the Vnderstanding must not retaine the same spirituall matters for it selfe alone, but after that it hath once chewed them it must offer them to the Will, to the intent that the Will may taste & feed thereupon, and bee the more enlarged and confirmed in vertue and goodnes, with the taste and feeling of those spirituall matters.

The victuals that do enter in the gates of a City, ought to pay only a tribute and impost; but in the Porter should take vp all the victuals for himselfe alone, and suffer none to come into the market, so certaine that the inhabitants of the Cittie would die for hunger. Now in like maner, if the vnderstanding

which is as it were the first gate of
our soule, (whereby the spiritual su-
stenance entereth vnto it) doe take
up all that shoulde passe by it for it
selfe alone, in what case shall the will
then be, but euen very hungrie and
dry, and in great necessity of al ver-
ue and goodnes?

The hunting hound if he be good,
will not eate the Hare that hee hath
taken, but keepeth it faithfully vntil
his Maisters comming; and in like
manner ought our vnderstanding to
be, vwhen it hath founde out anie
high and secret truthes; forsomuch
it must not retaine all for it selfe
alone, but reason would that it shold
assigne them ouer to the Will, that
as the Mistris in thys behalfe
may serue her selfe with them.

And for this respect diuers deuout
and simple persons are truelie verie
happy, who as they knowe little, so
the they come vnto almighty God,
they are little hindered with the dis-
courses of their vnderstanding, and
therefore in their praiers and medi-
tations, they find their willes more
order and more plyant, and better
pared vnto euery godly affectio.

Now if thou desire to know howe thou sholdest behaue thy selfe herein, among manie other wayes that may serue in this case, thou maist vie this; In euery good thing that thou shalt thinke vppon, either in prayer or out of prayer, be carefull to goe out of hand therewith vnto almighty God, as the young childe dooth who with euerie thing that hee findeth, goeth out of hande to his Mother, and tattleth with her of it. And so in like manner, when in the prayer, or at any other times, thou findest any spiritual Iewel, thou maist lift vp thy hart to almighty God, whether to loue him, or to adore him, or to reuerence him, or to prayse him for the same, according as y^e matter requireth; and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shall bee a great helpe also heer vnto, to haue the spirite of true humilitie, which causeth a man to appeare before Almighty GOD, very poore & naked, & to prostrate himselfe before that most high sovereign Maiestie, & to be more carefull to desire him of hys mercie,

the curing of y^e great miseries which
 hee knoweth in himselfe, than to
 search the profoundnes of his high
 mysteries to vnderstand them. And
 by so doing, hee commeth to bee in
 the presence of God, as a malefactor
 that is condemned to death woulde
 be, when hee shoulde enter into the
 Kings Pallace, to aske him pardon;
 who would go with such a great and
 deepe impression of his misery, that
 he would scarcely haue either eyes
 to see, or hart to thinke vpon any o-
 ther thing, but onely vpon his owne
 present necessity and danger.

The third Aduise.

*Which Prescribeth also boundes
 & limits to the VVill, that it be neither
 to excessive, nor to vehe-
 ment in her ex-
 ercise.*

§. III.

THE former aduise teacheth vs
 how wee ought to quiet our vn-
 derstanding, & commit al this busi-
 nesse

nesse to our Will; but this present aduise prescribeth also bounds and lymits to the Will, that it be neither too excessiue nor too vehement in her exercise.

Wherefore ye must vnderstande that the deuotion which wee seek to obtaine, is not a thing that may be gotten with force of Armes, (as some persons thinke,) who laie on great loades of enforced fighings and fobbings, imagining therby to procure teares and compassion, when they thinke vpon the Passion of our Sauour. For such force, doth commonly cause the heart to become more drie, and more vnable to receiue the Lordes visitation, according as a holy father affirmeth.

Moreouer, it doth commonly procure iudice & hurt the health of the soule; yea, and some-times leaue the soule so astonied and agast, (for lacke of reason of & little taste she hath therin receiued) that she is loth to returne againe to this exercise, as to a thing which she hath tried by experience to haue been very painful and ynnecessary vnto her. And therefore if our Lord shall send vs teares, or

the like feelings in our prayer, vve ought humbly to accept them, and to giue him thanks for them. But for a man to wring them out (as it were) by force of Armes, it is no poynt of wisdom.

Hee must content himselfe with dooing sincerely what lieth in him, that is, he must suppose himselfe to bee presente at such grievous torments as our Sauour hath suffered, beholding with a sincere and quiet ie, as well such paines as hee hath suffered, as also the loue & Charity that moued him to suffer them. And when he hath thus done, let him not vex or trouble himselfe any further, though the Lord send him not teares and compunction of heart.

And he that cannot thus doe, but shall perceiue himselfe to bee ouer-much troubled in this exercise, let him not strue to passe forwardes, but let him humble himselfe before Almighty God, with inward quietnesse and simplicitie, and desire him of his grace, that he may be able to proceede in his Prayer and Meditation, without such great trouble & danger vnto him. And in case it

shall please the Lord to graunt him this quietnes of mind, he shall feele a more inward hartly deuotion thereby, than he was woont to feele with the disquietnes of his minde, and he shall endure much longer. After this sort may a man continue in prayer and meditation a long time together, without feeling any heauiness or griefe: but that man cannot find doe, that shall meditate after the other enforced manner before specified.

And for this cause wee must take diligent heede, that if at any time there do arise in y^e soule very seruile motions of sensible deuotion, or excessive sobbings & sighings, we suffer not our selues to be carried away with them, but wee must temper them with great moderation, & resemble them as much as wee can, withall, endeavour to keepe and continue that consideration & thought within vs, which caused those seruile motions: I meane heereby that we must remoue away from those storms and alterations of the flesh: to witte, these vehement sobbings & sighings, and enjoy in our

soule with quietnes, the light & deuotion which Almighty God hath then sent vnto vs.

And after this sort we shall continue in our exercise a longer time, & our consolation shall take deeper roote inwardly in our soules, & shall not giue any outward shewe thereof with weeping, sobbing, and other external signes, which can hardly be avoided without great pain, in case a man do once accustome himselfe very much vnto such sensible motions & seruours, which the stronger and mightier they shew outwardlie, the more doe they quench the light inwardly, and be an impediment vnto vs, that wee cannot proceede forward in our praier and Meditation. True it is, that at the first beginning of nouices in spirituall exercising, such seruours can very hardly be shewed. For then the great wonder that a man hath of the newnesse and profoundnes of diuine thinges, taketh him to enter into so great admiration and astonishment, that he cannot refraine himselfe from this frequency. But after that with the vse of daily meditatio of diuine thinges,

E f s the

the newnes of them ceaseth, then his heart quieted, and although he loue Almighty God with greater vehemencie, yet hath he not such sensible seruour and disquietnes in his loue.

And so we see that the new wine and the pottle of water when it beginneth first to trie the vnwonted heate of the fyre, it boileth so forcibly that it bubbleth vp, & runneth ouer the brim: but after that it hath boyled a certaine space, it seetheth then much better, and is much better, and yet with lesse noise and vehemencie.

Acts, 3. 2

That man which was lame from his mothers wombe, whome S. Peter healed, (as it is declared in the acts of the Apostles) so soone as he perceiued himselfe to be whole and perfectly cured of his former lamenesse, the holy Scripture sayth, that he walked and leaped, and prayed Almighty God.

This man was not content onely to goe, but as one that had been long time as it were bounde hand and feet, and finding by experience his new libertie, hee then stretch

forth his limmes to the vttermost he could, and leaped and skipped with great ioy & admiration. Howbeit it is to bee thought, that afterwards he would walke more quietly, and not leape and skippe all his lifetime: but as then, the great ioy hee had of his new and vnaccustomed health, would not suffer him to be in quiet.

The fourth Aduise.

Which followeth of the foresayd Aduises: And here it is declared, what manner of attention wee ought to haue in our exercise of Prayer and Meditation.

S. IIII.

Of all these aduises afore sayd, we may gather what manner of attention we ought to haue in prayer. For in this exercise it is chiefly expedient for vs to haue our heart not sleepe or dull, but liuelie, attent, and lifted vppe on high. In figure thereof, wee reade that the Angell

Ezec. 2. 1.

gell sayde to the Prophet Ezechiel that he should arise, and stand vpon his feete, when the Angell would talke with him, & declare vnto him the diuine mysteries.

1. Reg. 6. 24.

In like maner we read, that those two Cherubins which Salomó placed at the two sides of the Arke of the Testament, stood with their wings lifted vp on high, and stretched as broad as if they would flie, to signify what a great attention and lifting vp of the spirit a man ought to haue at such time as hee presenteth himselfe before almightie God, to speake and stand before him.

But as it is necessary on the one side, to be in prayer with such an attention & close recollection of the mind; euen so on the other side, behooueth that this attention be qualified with téperance & moderation, that it be neither preiudicial to our health, nor any impediment to deuotion.

For some there be that doe wear their heades with ouer-much violence, whiles they labor to be attentive vnto those things y they meditate vpon. And others againe there be

that to auoyd this inconuenience,
 in their meditation very slacke
 and negligent, and very easie to bee
 carried away with euery wind. Now
 eschew these two extremities, it
 expedient that wee vse such a
 meane, y^e wee do neither with ouer-
 much attentioⁿ weary our head, nor
 with carelesnes or negligence, suffer
 our thoughts to go wandering whi-
 ther so euer they wil. So that like as
 wee vse commonly to say vnto him
 that rideth vpon a kicking flinging
 horse, that he must take good heede
 how hee holdeth the reines of his
 bridle, & keepe a mean therein, that
 he must hold them neyther too
 hard nor too slacke, that the horse
 neither turne backward, nor runne
 too headlong forward: euen so
 must we endeouour, that our attentioⁿ
 may proceed in our prayers with
 moderation, and not with violence,
 and with a temperate carefulnes &
 diligence, & not with excessiue la-
 bour and trauaile.

*Attention
 with mode-
 ration.*

Of both these poynts wee bee ad-
 uertised in the holy scripture. For of
 one Salomon sayth, *Whoso squi-*
thauer much the pappes to gette out
milke,

Pro. 30, 33.

Esay 66.10.

Of two ex-
treames, the
least is to bee
chosen.

milke, shall wring out blond. And the other poynte, the Prophet Esay sayth: Reioyce with her all ye that mourne for her, that ye may suck and be satisfied with the breaſtes of her consolation.

Howbeit, in case wee faile of the meane, and doe leane vnto any of these two extremities, it is lesse hurt to leane vnto ouermuch attention then vnto carelesnes & neglecting of our attention. For a man is prouoked to carelesnes & negligence by his owne corrupt and euill inclined nature: but hee is not so prouoked vnto attention. And therefore like as a house that is built vpon the side of a hill, shoulde not lose much in the building, if at any such time as it cannot be built by line & level, it be iust vpright, the building thereof more bende rather vpwarde then downewarde: euen so shall not our attention take any preiudice, if at what time it cannot continue in our prayers in such a mediocritie as we desire, it doo rather decline to the extremitie wherein is least danger which is, (as wee haue saide) rather to ouer-much attention, then

carelesnesse and negligence.

This aduise is of so great importance, that for want hereof wee haue seene that certain persons haue passed ouer many yeers with taking little profite by their prayers, for that they haue beene carelesse, dull, and (as it were) neither hote nor colde therein. And others contrariwise, haue fallen into great sicknesse, and haue hurt their heades with ouer-much heate and vehemencie, which they haue vsed in their meditatiōs. But especially we must be well warie that at the beginning of meditation, wee doe not trouble and wearie our heade with ouer-much attention.

For by so dooing, wee shall want force & strength to passe forwardes therein; as it commonly happeneth to the trauailer, when hee maketh too great hast in his going at the beginning of his iourney.

The

The fift Aduise.

*That Wee must not bee dismayd
nor giue ouer our exercise of Prayer and
Meditation, at such time
as we want deuotion
therein.*

§. V.

BUT among all these aduises, the principall is, that he that praies be not dismayde, nor giue ouer his exercise, when he feeleth not for with such sweetnesse of deuotion he desireth: as some persons vse to doe, who are verie much deceiued herein.

Wherefore it is to be noted, that in very deed the hart of man is vnto lyke vnto a troubled water, which cannot suddainly be cleered againe: but the diligence neuer so great as is bestowed about it, but it must haue tyme and space, to bee cleered and settled by little and little. And

ch case vndoubtedly is our hart,
which as it is wont to bee troubled,
with the daily intermedling & dea-
ling in worldly affaires, so after that
once troubled, it cānot foorth-
with be settled & quieted in so short
space againe, but it must needes
the conuenient space and time for
the same. And therfore Ecclesiastes Eccle. 7. 10
saith very well; *That the end of prayer
is better then the beginning* : because at
the beginning of prayer, the heart
is troubled and disquieted, but in
the end it is more settled and quie-
ter, and better disposed vnto this
exercise.

Wherefore like as he that wil en-
kindle a fire in greene wood, must
have patience, and expect vntill the
wood bee dried by little and little,
besides al this, it is requisite, that
he continue for a time in blowing &
kindling it, and doe shedde also
teares with the smoke, if hee
will enioy the fire according to his
desire, & so it behooueth vs oftē-
times to labor and perseuere in the
beginning of prayer, in case we will
in the end enioy the sweet & cleere
deuotion, and of the loue of
God.

God.

Now for this cause is it required for him that prayeth, to expect the coming of the Lorde with longnimitie and perseuerance. For very conuenient, as wel in respect the glorie of his high diuine Majesty, and basenes of our condition, as also for the greatnes and importance of the affaires that we haue in hand, that wee doe oftentimes stande and watch at the gates of

Prou.8,33.

Sacred Pallace. *Blessed is the man, that becometh acquainted with the euerlasting wisdom, that becometh acquainted with my words, and watcheth daylie at my gates, and tarieth at the porch of my house, who so shall find me, shall find lyfe, and shall receiue saluation of the Lord.*

Lam.3,26.

the Prophet Ieremy saith, *It is good to expect the saluation of the Lord God in his silence.*

Psal.40,1.

The proude man, and hee that mistrusteth the prouidence of mightie God, hath neither patience nor humility to expect the Lorde's coming: but the humble man followeth with the Prophet: *I expected the Lord, and hee hath heard my prayer.*

If the Fisher or Hunter haue

patience

ce to expect for the game that
 seeketh, what profite shall he get
 of this trauaile? Nowe in this our fi-
 shing and hunting in praier, beeing
 of great importance as it is, wee
 may account a long time well be-
 spent, that is employed in watch-
 ing & expecting for so rich and so
 precious a treasure as is the Almighty
 euer-liuing God.

Of that couragious and constant
 man which Salomon describeth
 in his Prouerbs, (among other no-
 ble things) he saith thus; *That shee*
is the Merchants ship, which brought
bread from far Countries. Whereby
 giueth vs to vnderstand, that whe-
 re we shall not finde this bread of life
 with according to our desire,
 we must then trauaile and saile so
 long time, as shal be necessary vntill
 we finde it.

If thou shalt perseuere in calling
 vpon our Sauour Christ) assure thy
 self that at the length thou shalt
 haue answere. For it happeneth of-
 ten times, that that thing which is
 desired in the beginning of praier is
 granted at the ende of prayer with
 great increase.

Happy

Prou. 31. 14

Matth. 7. 7
Mar. 11. 24.

Happy therefore are those soules that perseuere in prayer after this sort; for vndoubtedlie the greater their perseuerance is, the greater boundaunce shall they haue of grace. One of the principall thinges those persons must haue, that dispose themselues to receiue gifts and fauours of almighty God is longanimitie & patience of heart to expect faithfully so long time as they as almighty God would should expect; & in the meantime to comforte them selues with that hope of y^e Prophet, which saith

Haba. 2. 3. *If he shall delay his comming, I wil not to tarry for him. for he wil surely come, wil not stay ouerlong.*

Nowe when thou hast after this sort expected a certain time for the Lords comming, in case the Lord shall then come vnto thee, giue most hartly thanks for his comming, and if it seeme vnto thee that he hath not, humble thy selfe before him, & acknowledge that thou art not worthy to receiue that which he giueth not vnto thee: let this content thee for that that thou hast made a sacrifice of

denied thine owne will, cruci-
thy appetite, strived with the di-
and with thy selfe, and done at
least what thou couldest for
e owne part.

and in case thou haue not ado-
the Lord with sensible adoration
ording to thy desire, it is suffici-
that thou hast adored him in spi-
and in truth; according as his
is to be adored. And trust mee
redly in this point, that this is
most daungerous passage of all
nauigation, & the place where
deuout persons are proued and
l; and that if thou escape well
of this daunger, thou shalt haue
perous successe in all the rest.

to conclude, if all this notwith-
ling it seeme vnto thee, that it
but time lost to perseuere in
et, and to trouble and weary thy
without any profite, in such a
account it not any inconueni-
if when thou hast done what
in thee, thou take then some
ut Booke, and change for that
thy prayer into reading. How-
with this condition, that thy
ng be not passed ouer with too
great

Iohn.4.24

great hast or speede, but leifurely, with great attention and consideration vnto such things as thou do reade, and intermingle now & then in places conuenient, prayer with reading, which is a thing both very profitable, and very easie to be performed by all kinde of persons, they neuer so rude, and newly entered into this way.

Of sixe poynts that are

to be meditated vpon in the

*Passion of our Sauour
Christ.*

The Last Chapter.

Forsomuch as the most holy Passion of our Sauour Christ is principal matter of meditation, meet that sithence we haue hitherto treated of meditation in general, we do now treate particularlie how we ought to meditate vpon the Passion of our Sauour Christ; to the intent that wee may know, how to beleeue our selues in this matter.

But heere wee must first pre-

se, that among all the deuotions
the world, there is none more se-
re, none more profitable, or more
iuersal for al kind of persons then
the remembraunce of the holy pas-
sion of our Sauior Christ. For confi-
ring that our Sauior Christ is (as
himselfe saith) *The way, the truth, Ioh. 14. 6.*
the life, there is none other ex-
pise more fitte and conuenient
direct vs to goe vnto God, to
know God, and to enioy God, then
to fixe alwaies our eies vpon our
Sauior Christ. For though Christ
shew vnto vs the way, the truth, & the
life, in all thinges wherefoeuer wee
consider him, yet is he most specially
shew vnto vs, when wee beholde him
on the Crosse. And therefore S.
Bernarde sayd very deuoutlie; *VVell S. Bernarde.*
(O Lord) compasse about heauen,
earth, yet shal I not find thee but vpon
Crosse. There thou lvest, there thou slee-
st at noone-day.
But leauing nowe this matter for
another place, I will onely treat at
presēt, after what sort we ought
to behaue our selues, whē we medi-
tate vpon the holy Passion of our sa-
uour Christ, for there be some sim-
ple

ple persons, that seek nothing els
this holy exercise, but onely to shewe
a few teares, in taking compassi-
on vpon the bitter pains and sorrow
of our Sauour, and so do stay the
selues in this poynt alone, with-
out passing any further. And albeit
in taking compassion of our Sauour
paines, be very good and necessary
(forsomuch as it is the foundation
of all the rest, as heercafter shall
be declared) yet this is not the on-
ly fruit that may bee gathered of
this holy tree, but there be others far
greater then this; forsomuch as
of the meditation of the holy Pa-
ssion, dooth all the profite of the spi-
rituall life proceede.

*Six things to
be considered
in the passion
of our Savi-
our Christ.*

Wherefore wee must vnderstand
that there be six things among
many others) y^e may bee considered
the holy passion of our Sauour
Christ; The greatnes of his pains;
The grieuousnes of our sinnes; The
excellencie of the benefite; The
beneficence of the goodnes of al-
mighty God; The multitude of the
vertues of our Sauour Christ, which
very brightly shine in his holy
passion; And the conueniencie of

mean, wherby almighty god vouch-
safed to worke our Redemption.

These sixe poynts ought wee to
consider for six effects, wherin con-
sisteth all the profite of the spirituall
life. For we must consider the great-
nes of the paines of our Sauour
Christ, that we may take compassi-
on of them. We must consider the
meanes of our owne sins, that wee
may abhorre them. We must consi-
der the greatnesse of the benefite of
his passion, that wee may giue him
thanks for it. Wee must consider the
excellencie of the goodnesse of Al-
mighty God, which in this holy pas-
sion of our Sauour is discovered vn-
derneath, that we may very hartily loue
the same passing great goodnes. We
must consider the multitude of the
troubles of our Sauour Christ, which
likewise shine very brightlie in
his passion, that wee may be prouo-
ked thereby to imitate them. And we
must consider the conuenience of the
mysterie of his holy Passion, that we
may be brought thereby in admira-
tion of the wisdom of Almightye.
and be the more confirmed in
faith of this holy misterie.

I.

II.

III.

IIII.

V.

VI.

Gg

Of

Of these sixe poynts wee intend
now to treat, & of each one of the
in his due place and order.

*¶ Of the passing great paines and
torments, which our Sauour Iesus
Christ suffered in his most
bitter passion.*

S. I.

First, we must consider the passing
great paines of our sauior Christ
to prouoke our selues by that con-
sideration to take compassion of
as reason is that the members should
take compassion of their head. Where-
fore it is to be noted, that the paines
which our sauior suffered in his bi-
tter passion, were (as the holy fathers
say) the greatest that euer were
suffered in this world. This shall
peare manifestly to be true, if we
consider five principal causes, from
whence the passing greatnesse
these paines proceeded.

1. The first cause was, the passing
greatnes of his charity, which made
him desirous to redeeme man-
most abundantly, and to saue

most perfectly for the iniuries & offences committed against diuine maiestie. And because the greater paines he should suffer, the more perfectly he shoulde accomplish both the one, and the other, (and hee wanted not the forces of grace to beare as great a burthen as he would,) therefore he would that his paines should be passing great, that so likewise the satisfaction vvhich hee should make for our debt, & the worke of our Redemption, might be also passing great. The second cause (vvhich followeth hereof) was, that he suffered his paines vvithout any manner of ease or consolation. For (according to the reason before mentioned) hee shutt from himselfe all the gates, whereby any maner of consolation might come vnto him; either from heauen or from earth: insomuch that hee was content to be forsaken not onely of his Disciples and friendes, but of his owne Father, yea, and of himselfe also; to the intent that so being destitute of all company, hee might be burning in the fornace of most grieuous paines and torments, without all manner of refreshing

Psal. 88. 4

Psal. 69. 2

Mat. 27. 46

Psal. 22. 1

Leu. 16. 8

thing of anie ease, or consolation
 whatsoeuer, y by any means might
 come vnto him. And therefore he
 said in the Psalme; I am become
 a man destitute of all help, I am le
 among the dead, notwithstanding
 that I alone am hee that among t
 deade by right am free from sin a
 from death. And in another Psal
 hee saith; I am plunged in the bo
 tome of waters and of mire, & I fi
 no place where to stay my feet. Th
 is that forsaking which our Sauior
 signified vpon the Crosse, when
 saide; *My God, my God, why hast*
forsaken me? For at that time his h
 humanity was forsaken in the m
 of the furious streame of his pay
 and torments, and was left destit
 of all things that might either w
 stand or mittigate the force and
 hemencie of them. This was
 red in the Law, by those two be
 that were offered for the sins of
 people, of the which the one
 killed, & offered vp in sacrifice
 the other departed away, & was
 into the Wildernesse, leauing
 companion alone in the torm
 The like was doone in this he

ly sacrifice, where God and man was
 offered for the finnes of the worlde,
 and the one of the two natures, to
 wit, the humanitie, was sacrificed,
 and did suffer; but the other nature,
 to wit, the diuinity departed away,
 leauing her sister and companion al
 lone to suffer the torments. For al-
 beit that (as concerning the bond of
 union) the deuine nature neuer for-
 sooke the humane nature which it
 had once taken, yet as touching the
 consolation, and ease of the paynes
 and tormentes, it did wholly forsake
 the same. And therefore we see, that
 the Martyrs when they went to suf-
 fer death, shewed themselues verie
 courageous, merry, and ioyfull: but
 our Sauioir, being the very fountain
 of grace and of strength, (through
 whose vertue the Martyrs had such
 force and courage, to be able to doe
 that which they did,) trembled, and
 shed euen verie drops of bloud,
 when he went to suffer paines & tor-
 ments for vs. For in the Martyrs the
 force of charity, which redounded
 to the inferior forces of the soule
 led them to haue very great con-
 solation and ioie; but in our Sauioir

Christ, both these & all other influences, were by speciall myracle suspended, that so he might drinke the cup of his most bitter paines, pure and without mixture of any manner of ease or consolation.

III

*S. Chrysost.
upon S. Iohn
chap. 2.*

The third cause of his so grievous paines, was the tendernes of his complexion. For whereas his holy body was formed miraculously by y^e holie Ghost, & the things that are done by miracle, be more perfect than those that be done by nature, (as S. Chrysostome declareth, speaking of the water, which was turned into wine at the marriage,) it followeth that our Saviours body was the most beautiful complexioned, and most tender of all bodies that euer were or shall be insomuch, as a holie Father sayeth *That if there had bin no externall violence done unto our Saviours bodie, it would haue endured a very great number of years by reason of the perfection, and tenderness of the composition thereof.*

IIII.

The fourth cause of his so grievous paines, was the very kinde of death which hee suffered, with all the circumstances that happened in all the continuance of his Passion; some

so much as each one of them (if they
well considered) was a kinde of
martyrdome by it selfe. And that
you maist more cleerly perceiue
the same, begin euē from the first entry
of his passion vntill the end of it, &
you shalt finde (among others)
Twelue most
griuous
paines which
our Sauiour
suffered in
his Passion.
Twelue most
griuous
paines which
our Sauiour
suffered in
his Passion.
will rehearse heere very briēfely,
withstanding that in euery one
of them there is very much to bee
read and considered.

The first was, the agony in the
garden, and that wonderfull bloo-
d sweate, which trickled downe
throughout al the parts of his body
to the earth, which was the most
rare and most strangest thing of all
that euer hath hapned in the world.

The second was, to be sold for so
small a price of his owne Apostle and
disciple, vnto so cruell enemies.

The third was, to bee so often
scourged through the common
stocks bound and manicled, as if he
had bene a very thiefe.

The fourth was, the punishment
of whipping & scourging, which
of his many lashes were very cru-
ellic

ellie layd on him, and very manie in number, it is not a punishment for a man of any credite, or honesty, but for bond-slaues, vagabonds, & men of most vile and base condition.

v.

The fift was, that most cruell inuention of the crowne of Thornes wherein were ioyned together, both most grieuous shame and dishonour and withall, most grieuous pain and torment.

v i.

The sixt was, those so manifold blasphemies, and sundry kindes of most villanous mockeries, iniuries and reproches, which were ioyned with the torments; as to spit so contentimes in his face, as though he had beene a blasphemer; to giue him buffets and blowes, as if he had beene a vagabond; to apparrell him sometimes in white garments, and sometimes in redde, as if hee had beene a foole; to hood-wink him, and to ieast at him, saying; *reade who hath smitten thee*: as if he had beene a verie diffard; to clothe him with a purple garment, and to put a Reede in his hand, to kneele on one knee before him, to smyte him on the head with a Reede, as if

Mat. 26. 68.

had beene a counterfeite king; and besides all thys, to proclaime him through the common streetes as a malefactor. Who euer saw so manie kinds of reprochful iniuries heaped together vpon one man?

The seauenth was, that wonderfull contempt & despite, which was done vnto him (being the sonne of Almighty God,) when they compared him with Barrabas, and made lesse account of him then of Barrabas. Insomuch as that Lord by whō all things were created, and in whom all things do liue and are preserved, was accounted more vnprofitable, and more vnwoorthy to liue, than Barrabas an infamous malefactor:

VII.

The eyght was, in that they imposed him to carry vpon his shoulders, (which were all to rent & bruised,) the very same instrument of the crosse, where vpon hee should suffer death. The tormentors themselves (which are commonly the ministers of crueltie) doe vse to hide the eyes of them that are to bee beheaded, that they may not see the instrument that shall bereaue them their life; but heere they doe not

VIII.

onely not vse this kind of humanity towards our Sauour, but they lay the same instrument of his death, euen vppon his owne shoulders, to the intent that his heart might first suffer the torment of the Crosse inwardly, before that his body should proue it outwardly.

I X

The nynth was, the verie martyrdom of the Crosse, which is a most cruel kinde of torment; for it is not a speedie kinde of death (as to be hanged, or beheaded) but very long and lingering; and the woundes be in the most sensible parts of the body, to wit, in the feete and handes which are most full of veines and newes, which be the instruments of feeling. Moreouer, his paynes were increased with the poyze & weight of his owne bodie, which alway tended and swaied downward; and so it euer rent and enlarged his woundes, and augmented the griefe of his torments; & thys caused his martyrdom to become so extreamely grieuous, that although hee had a deadly wound, yet by reason of the passing greatnes of his paynes, his most holy soule departed out of

most precious body.

The tenth was, that whereas our
Saviour was thus tormented vpon
the Crosse, and there became a very
sea of paines and torments, yea,
whereas hee was in such a dolefull
case, that if we should see a verie
dogge in the streets so pitifully tor-
mented, it were able to breake our
hearts; yet all this notwithstanding,
his cruel enemies were so far off frō
taking any pittie or compassion vp-
on him, that euen at that very time
they mocked & scoffed at him, and
ragged their heades, saying; *Fie on*

Mat. 27.40.

thou, that destroyest the Temple of GOD,
and within three dayes buildest it againe.
The eleuēth was, to haue his most
innocent mother present before his
eyes at al these martyrdomes, know-
ing so well as he did, what a passing
great grieve it was vnto her most in-
nocent heart.

XI.

The twelfth was such a crueltie,
the like was neuer seene, to witte;
that whereas his most holy body was
voyd of blood, and all the foun-
taines of his veines emptied, & his
veins dried vppe, by reason of the
great aboundance of blood which

XII.

he

he had shedde, when he requested a little water, they did not only not graunt it vnto him, but in steede thereof, they gaue him to drink Vineger and Gaule.

Luke. 16. 24.

Now what thing could bee more cruelly doone then this? True it is that the rich couetous man which was tormented in hel, had a drop of water denied him when he required it, but yet he had no gaule giuen vnto him. But here they doo not onely deny the sonne of God the thing y^e he desired, but besides that, they increase his most grieuous paynes with another new kinde of torment.

Euery one of these poynts being considered seuerally by it selfe, will minister sufficient matter of verie great grieve and sorrow to any good Christian heart. And therefore who soeuer is desirous to haue an earnest & inward compassion of the paines of our Sauour, let him go through euery one of them, & make a stay on at each of them; and (be he neuer so hard hearted) it is not almost possible, but that in some one or other of them, hee shall find very vehement motions, to prouoke him

vnto griefe and compassion.

Howbeit, the paines of Sauior
Christ are not thus ended, there be
yet others without all comparison,
farre greater then these: to wit, the
paines of his blessed soule. For all
these paines aboue named, do for y^e
most part appertain to the paines of
the Crosse, wherein his body suffered
outwardly; but besides this visible
Crosse, there was yet another inui-
sible crosse, wherein his most holie
soule was crucified within his body,
hauing also four arms & four nails,
which vvere four dolorous cōside-
rations,) & these were a far greater
torment vnto him than the verie
outward Crosse. For first of al, there
was represented vnto him, all y^e sins
of the vworld, that vvere presēt, past,
and to come, (for all vvhich he suf-
fered) & that so distinctly, as if they
had been the finnes but of one man
alone. Nowv to him that bare such a
passing great loue & zeale vnto the
honour of his father, vwhat an vn-
speakeable griefe vvas it, to behold
such an infinite number of abhomi-
nations and offences, committed a-
gainst so high a Maiestie. For it is
certaine

*The inuisible
Crosse of our
Saviour.*

certaine, that the finnes of one man alone, were able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the sins of all men, and of all the world cause vnto him? Surely there is no vnderstanding able to comprehend the passing greatnes of this griefe.

32.

Secondly, there was also represented vnto him the vngratitude and damnation of many men, and especially of many wicked Christians, which would neuer acknowledge this singular benefite, nor endeuour to profite and help themselues with this so great and so costly a remedy, as he there prepared for them. This was also a far greater torment vnto him then the torment of the Crosse. For it is a greater paine vnto a Labourer to be depied his day wages & the fruite of his labour, then the very labour it selfe, albeit it were very great. And for this cause our Sauior complained by his Prophet Esay, of this iniurie vnto his Father saying; *I sayde, in vaine haue I travailed, in vaine and without cause haue I wasted my strength.* And hee complained

Esay, 49, 4.

plained of this ingratitude not onely to his father, but also euen vnto men themselues, by Saint Bernarde, saying: O man, consider what cruell torments I suffered for thy sake. There is s. Bernard.
 no paine that tormenteth me so extremely as thy ingratitude doth. I call vnto thee that doe suffer for thee. Behold the paines that doe torment mee: behold the nailes that do pearse through my hands and feete: behold the shamefull reproches and despites wherewith they dishonor me. And although the payne which I suffer outwardly be so passing great, yet is the paine far greater which I suffer inwardly, when I see thee so ingratefull and unkinde towards mee in the same.

In like manner there was represented vnto him, the horrible sinne of that miserable people of Iewrie, and the terrible punishment that was prepared for the within a short time after, which vndoubtedly was a greater griefe & torment vnto him, than the cuppe of his bitter Passion. For the Prophet Ieremy signified, that the sinne which the Iewes committed in going about to kill him, grieved him much more then his owne
 very

very death, what a griefe (trow you) would it be to our Sauior, who had without all comparifon far greater charity and grace, than the Prophet Ieremie.

IIII.

Luke. 2. 35

There was moreouer represented vnto him the griefes, and dolefull sword of sorrow, which pearced the hart of his blessed Mother, when she saw him suffer between two thieues vpon the Crosse, the which vndoubtedly was so great a griefe and pain vnto him, as the loue was great and inestimable which he bare vnto her.

Now these foure considerations & griefs, were as it were four armes of another inward crosse, wherewith his blessed soule was likewise crucified within his body. So that our Sauior suffered that day the paines and torments of two crosses, the one visible & the other inuisible. Vpon the one crosse his body suffered outwardly and vpon the other, his soule suffered much more inwardlie. Nowe howe passing great the griefe was, which proceeded of these foure considerations, there is no vnderstanding able to comprehend it; & yet wee may conjecture somewhat thereof, by our

warde shewe of his bloudy sweate in the Garden.

Whosocuer then shall attentiuely cōsider al these causes, shal cleerly see how passing great y paines & torments of our Sauior were, which is the intent of thys first manner of meditating vpo, his most bitter passion. Howbeit, this must not be the final end of this exercise, but rather it must be vsed as a meane to come to other ends, to wit, to vnderstand hereby what a passing great loue he bare vnto thee, that would suffer so much for thee; and what a great benefite hee did vnto thee, in buying thee with so deere a price; and how much thou art bound to do for him, who hath doone & suffered so much for thee; and aboue all this, howe greatly thou oughtest to abhor thy sinnes, & to be grieued with them, that they were the cause of his so long and painful martirdome. Now for these foure ends, (whereof wee will treat in the Sections following) sheweth this manner of contemplation. Wherby it appeareth, that this first manner of meditating (by way of taking compassion, of the bitter paines

paines of our Sauour) is as it were
 meane or a ladder vnto al the other
 And for this very cause S. Bonauen-
 ture made great account of this
 maner of meditation vpon the pas-
 sion, because it is sensibly seene
 that this maner of meditation open-
 neth the way vnto all the other ma-
 ners of meditating vpon the same.

*Howe in the Passion of our Sauour Christ
 appeareth very manifestly, what a grie-
 uous thing sinne is in the
 sight of Almightie God.*

S. II.

THE second poynt that wee haue
 to consider in the passion of our
 Sauour, is the griuousnesse of our
 finnes, whereby to moue our hearts
 to be sorrowfull for them, & to ab-
 horre them. Wherefore we must vn-
 derstande, that (as all holy learned
 Fathers do affirme) our finnes were
 the very cause, why the Sonne of al-
 mightie

mighty God suffered such grievous paynes, torments, and cruell death, as he suffered in this world. For it is certaine, that if there had beene no man to be the meane and occasion of his suffering, it had not beene needfull for him to haue suffered as he did.

It is not agreed among the learned Diuines, whether the Sonne of GOD shoulde haue beene incarnate, in case man had not sinned, for some doe affirme it, and some doe denie it,) but thys is holden for a most certaine trueth, that in case man had not sinned, the sonne of GOD shoulde not haue dyed. Whereby it appeareth, that our sinnes were the very cause that mooued him to suffer all these myseries, and that our sinnes were they that threw him into this prison, and that our sinnes were they that nailed him on the crosse.

And think not, because they were not thy sinnes alone which were the cause hereof, that thou art therefore worthy of the lesse punishment, for according to the lawes of iustice, he deserueth no lesse punishment that killeth

*If man had
not sinned,
Christ had
not suffered.*

• killeth an innocēt being accompanied with manie in committing the fact, then if he alone had killed him

So that by this rule thou see what greate reason thou hast to moue thee to abhor thy sins, and to be earnestly sorrie for them, by calling to minde, that they were the tormentors which in very deed crucified the sonne of Almighty God and caused him to suffer so greate paine, and tormentes. This being thorowlie considered as it ought, a farre greater cause to moue a man to abhorre sin, & to be sorry for the same, than all other losses and miseries that ensue of sin, yea, although we should reckon among our losses the deprivation of the euerlasting glorie and felicitie which is lost by sinne, and the euerlasting horrible paynes which hee purchased by the same. Nowe according vnto the doctrine, when thou shalt bee occupied in meditating vppon the holy Passion, and shalt see howe the enemies do apprehend our Sauior, and how they accuse him & buffet him and howe they spit vppon him and whyp him, &c. thinke for certain

that thou art in very deede in company with them, and that thou hast boynd with them in this conspiracie against our Sauior. So that thou maiest truly say, that thy sinnes do excuse him, that thy dissolute behaviour bindeth him, that thy anger and malice whippeth him, that thy presumption and rashnes buffeteth him, that thy pride crowneth hym with thornes, that thy fond braueries and vanities, doe clothe hym with purple, that thy pleasures and delights, giue him to drinke gaule and vineger, and to bee short, that thy disobedience, nayleth his hands and feete vpon the Crosse. For so much as the paynes which thou endurest by these thy sins, hee vouchsafed of his infinite charitie to suffer for thee. For it is certaine, that the tormentors should neuer haue had power to torment him as they did, in case thy sinnes had not giuen them force and strength to doe the same.

of

*Of the passing great benefite of our
Redemption.*

S. III.

THirdly, we ought to consider the holy Passion, the greatnes of the benefit vvhich our Sauour hath doone vnto vs, in redeeming vs by this meane. And although there be infinite things to be said in this matter, yet at this present I will doe no more, but onely note briefly three principall points, which are to be considered in this most excellēt benefite of our Redēption. First, what our Sauour hath bestowed vpon vs by the same redemption. Secondly, what meane he vsed in giuing it vnto vs. And thirdly, with what passing great loue he gaue it vnto vs.

How passing great that is, which our Sauour hath bestowed vpon vs by this benefite of our Redemption, there is no tongue able to express. Howbeit we may conceiue somewhat thereof by two waies. The first way is by considering all the euils & miseries vvhetherinto mankind incurre through

through the sin of the first man Adam: for all these miseries were sufficiently remedied by our Saviour Iesus Christ, who bestowed vpon vs such benefits as were contrary vnto these miseries; for so much as it is euident, that he was giuen vnto vs to be a vniuersal reparer of al the evils & miseries of the world. Nowe that were able to reckon howe many the miseries are, wherinto the world hath fallen by the sinne of the first man Adam, might also vnderstande, howe many the benefits are, that came vnto vs by the second Adam, (to wit, by our Saviour Christ) which benefits bee vndoubtedly innumerable.

The seconde way is by considering not all the miseries which our father Adam brought vnto vs, but all the benefits which came vnto vs by our Saviour Christ, for so much as we are made partakers of al these benefites, by meanes of communicating his spirite vnto vs. For such as are made partakers of the spirit of Christ, are made partakers of the vertues and merites of Christ. Wherefore the Apostle saith
That

11.

Gala. 3, 27. *That all such as haue receiued the Sacrament of Baptisme, haue putte on Christ Giuing vs thereby to vnderstand that they all are made partakers of Christ, that are adorned with his vertues and merits, & that so being clothed with this liuerie, they see in the sight of the heauenly Father to bee such after a sorte in their degree, as his owne very sonne seemeth before him. And therefore for good cause doth Ecclesiasticus asleage this wonderfull title of Sonne of God in his prayer, saying*

Eccl. 36. 14. *Haue mercie (O Lorde) vpon thy people Israel, whome thou hast made equall like thy first begotten sonne.*

What dignity, what glory can be greater then this? Nowe according hereunto, hee that could recollect how many the vertues and merits of our Sauour Christ haue been might likewise vnderstande, how many the benefites haue bene sent are come vnto vs by him; For as much as wee are made partakers of them all by the meane of his passion. To conclude, by him is giuen vnto vs Remission of our sinnes, Grace, Glory, Liberty, Peace, &c.

*Note what
benefits come
vnto vs by*

on, Redemption, Sanctification, *our Saviour*
 sacraments, Iustice, Satisfaction, *Christ, in*
 merits, Doctrine, & al other things *case we be*
 which he had, and were behoooueful *his true*
 our Saluation. And by reason of *faithfull*
 is his so bouitiful cōmunicating, *members.*
 is called in the holy Scriptures,
 the Father, the Bridegroome, & the
 iuersall head of the Catholike
 church; because whatsoeuer the fa-
 ther hath, appertaineth to his chil-
 dren, and whatsoeuer the Bryde-
 groome hath, hee imparteth to his
 house, and whatsoeuer the head
 hath, the members are made parta-
 kers of the same.

These are the benefits which our
 Saviour Christ hath bestowed vpon
 us. But by what meane hath he gi-
 uen them vnto vs? It is euident that
 the meane of this holy incarnati-
 on and passion, whereby hee made
 himselfe partaker of al our debts &
 miseries; & so by taking vpon him
 our miseries, hee made vs parta-
 kers of all his benefits. This taking
 vpon him all our miseries, is (vn-
 doubtedly) a far greater thing, then
 to make vs partakers of al his bene-

H h.

For

For certainly it is a more wonderful thing in God to suffer miseries, then to bestow benefites, because as there is nothing more proper and conuenient to his infinite goodnesse, then to bestow benefites so is there nothing more strange further off from that infinite felicitie, then to suffer miseries. Where it appeareth, that we are much more bound vnto him for the paines and torments which he hath suffered for vs, then for the great benefites which he hath giuen vnto vs, I mean hereby, that wee are much more bound vnto him for the maner wherby he hath remedied our miseries, then for the very remedie it selfe.

*With what
a passing
great loue
our Sauiour
suffered for
vs.*

But how passing great was his loue where-with our Sauiour bestowed all this vpon vs? This is without all comparison farre greater then the rest. For certainly the deuotion which Christ had to suffer paines for vs, was farre greater then the very paines which he suffered; and many more pains would he haue suffered in case it had beene needfull for him. Three houres he continued suffering paines & torments vpon the Cro

our finnes. But what is this in
comparison of that, which y^e great-
nesse of his loue could haue vouch-
safed to doe for vs? Verily, if it had
been needfull for vs that hee should
there haue suffered paines and tor-
ments vntill the day of Iudgement,
his loue was so passing great which
he bare vnto vs, that he woulde vn-
doubtedly haue done it. So that al-
tho he suffered much for vs, yet was
the loue which hee bare vnto vs far
greater, then the paines which hee
suffered for vs, much more are wee
indebted vnto him for that which hee
suffered to suffer for vs. This confi-
deration is very profitable to pro-
moue vs to giue most humble and
truly thanks vnto him, who hath
shewed so great benefits vpon vs,
and withall to loue him, who hath
loved vs much more then by hys
benefits he hath shewed vnto vs.

*Of the wonderfull great goodnes of
mighty God, which appea,eth very
evidently in the holy Passion of
our Saviour.*

S. I I I I.

FOurthly, wee ought to confide
the passing great goodnesse &
mercy of almighty God, which
neth more evidently & brightly
the holie Passion of our Saviour
than in any other of his works.

*Four principal things to
be considered
in the Passion
of Christ.*

Wherefore thou hast deeply to
sider therein foure things; which
to be considered in all the whole
storie of the holie Passion, and in
uery part thereof. The first is, who
suffereth. The second is, what pain
he suffereth. The third is, for whom
he suffereth. The fourth is, for what
cause hee suffereth. Now if thou
stay thy selfe a while in euery one
these pointes, and consider first
highnesse & excellencie of him
suffereth, which is Almighty God
and in such wise stay in this con
sideration, that thou art astonied
this so high, & so wonderful a thing

and afterwards comcest to descend
from thence vnto the consideration
the basenes, & vilenes of the most
seuerous paines, and reprochful in-
juries, which he was content to suf-
fer; & that not for Angels or Arch-
angels, but euen for men, which are
the vile & abominable creatures,
and in their works like vnto the de-
vils themselves; if (as I say) in each
one of these poynts thou make (as it
were) a station, and do compare the
one poynt with the other, vndoubt-
edly thou shalt be greatly amazed
and astonied, to consider how much
greater & excellent a maiesty would
abase himselfe, to redeeme so vile &
base a creature, and then maiesty
thou cry out with the Prophet, and
say; *O Lord, I haue heard thy words, and
am afrayde, I haue considered thy works,*
I was astonied.

Hab. 3. 2.

But if after all this, thou doe con-
sider the cause of his so great aba-
sement, and comcest to vnderstande
that it was not for anie manner of
commoditie towards himselfe, nor
prouoked by any desert of ours;
that it was onely moued thereunto
with the bowels of his tender mer-

Luke. 1. 78

cy, & loue towards vs, by the which hee vouchsafed to visite vs from high; Thys point beeing well and duly considered, will lift vpper minde into such a great admiration and loue of him, that thou wilt be astonied as Moses was in the Mount when hee saw the figure of thys misterie, and began to proclaime with a loud voice, the vnspeakable grace and mercy of almighty God, which was there reuealed vnto him. This was the great languishing and fainting of spirit, which the Spouse felt in the Canticles, when shee sayde; *Summe me up with flowers, and comfort mee with apples, for I languish with loue.*

Exod. 3. 3

S. Bernard.

Vpon which words S. Bernard saith thus; *The amorous soule seeth heere King Salomon, with the crown which his Mother crowned him withall: she seeth the onelie sonne of Almighty God carrying a Crosse vpon his shoulders: she seeth the Lord of maiestie whipped and scourged vpon: shee seeth the Author of life and glorie, thrust through with nayles, pierced with a speare, and many despitefull reproches done vnto him: finally she seeth him bestowe his most holie Life for his friends.*

shee seeth all this; and in seeing it, shee is
 pierced through with a knife of loue, and
 therefore shee saith: Stay mee vppewith
 flowers, and comfort mee with apples, for I
 languish with loue.

of the excellent vertues that doo shine ve-
 ry brightly in the holy Passion of
 our Sauour.

§. V.

THE fift poynte that wee haue to
 consider in the holy Passion of
 our Sauour, is the great number of
 vertues that do shine very cleerly in
 the which consideration serueth
 to encourage vs to endeouour our
 selues to imitate some parte of that
 which is there represented vnto vs.
 This is one of the highest manners
 of meditating that is vpon the holie
 passion. For it is manifest, y^e all the
 perfection of a Christian life, consisteth
 in y^e imitation & following of
 the vertues of our Sauour Christ.
 Whereunto the Apostle S. Peter ex-
 horteth vs, saying; *Christ suffered for*
us, leauing vnto us an example, that
we should followe his foote steps, who when

1. Pet. 2, 21.

hee was euill spoken of, did not speake euill againe: and when hee was tormented, did not threaten them, but deliuered himselfe vnto him that did most vniuersally condemne him.

And albeit that al vertues shine so brightly, & in such excellēt wise in all the life of our Sauour Christ yet did they much more perfectly shine in his holy passion. And therefore in his passion principally it behooueth vs to behold the beauty & excellencie of his vertues; y^e which doe much more euidently shine there among his pains & torment then doe the flowers among the thornes.

Humilitie.

Consider therefore first of all, the so profound *Humilitie*, wherewith the most high and onely begotten Sonne of almighty god, vouchsafed to be contemned, & lesse esteemed then Barrabas, and to bee crucified vpon a crosse between two thieues as though he had beene a Captain and Ringleader of malefactors.

Patience.

Consider his so wonderfull *Patience*, in the midst of so many reprochfull iniuries and tormentes, withall, his so passing great *Magnanimitie*.

Magnanimitie.

imitie, in that he offered himselfe so willingly into the hands of his enemies, & to suffer the greatest paines and conflicts, that euer were suffered in this world.

Consider that so constant Perseuerance, which hee had from the beginning to the end, yea euen to suffer death vpon the Crosse, and to descend into hell, and to finish the worke of our saluation.

Perseuerance.

Consider his most feruent Charitie, which passeth all vnderstanding, by the which onely hee was moued to offer himselfe in sacrifice for the sinnes of the worlde, and to suffer death, that hee might giue life not only vnto his friends, but also to his enemies, yea euen to those very persons that shedde his most precious blood.

Charitie.

Consider hys most abundant Mercie, which extended it selfe so far forth, as to take vpon hym all the miseries and debtes of the worlde, & to make satisfaction for them, as if they had been peculiarly his own debts.

Mercie.

Consider that so perfect Obedience which he vsed towards his Father,

Obedience.

H h 5

whom

whom he obeyed vnto death, yea
uen to the death of y^e Crosse: who
finallie bowing downe his head, he
offered vp vnto him his most ho
soule, giuing vs thereby to vnde
stand, that the worke of his obe
eance was then perfectly fulfilled.

Meeknes.

Consider that so passing gre
Meekenes which hee shewed in all
processe of his Passion, suffering
himselfe to be carried like a sheep
the butcherie, and like a most mee
Lambe that holdeth his peace wh
he is sheared.

Silence.

Consider his so wonderfull *Silen*
amongst so many false accusation
and lying witnessses, which was
great, that it was able to bring t
very Iudge himselfe that conden
ned him, into a great admiration
him.

*Contempt of
the world.*

Nowe, if thou bee desirous to
a most perfect patterne of *The co*
tempt of the worlde, and of all the
nours, riches, pleasures, & deligh
that be therein, behold our Sauio
vppon the Crosse, so dishonoure
tormented, and naked, that hee ha
none other bed to lie vpon, but on
a crosse; no other pillowe to rest
be

head vpon, but onely a crowne of
thornes; no other delicates to feede
vpon, but only gaule & vineger: no
other persons to cōfort him but on-
ly those cruell scoffing ministers
which wagged their heads at him &
said: *Fie on thee that destroyest the Tem-
ple of God, and in three daies buildest it up
againe, &c.* I conclude therefore, that
the Euangelicall pouertie, abstin-
ence, and austeritie of life, with all
other vertues, dooe no where shine
more euidently, then in the Crosse.

But among all these vertues, Hu-
militie & Patience do shew themselues
most notable in the bitter Passion
of our Sauour. For Patience (as the
holie Fathers affirme,) was the wed-
ding garment wherewith the sonne
of God clothed himselfe, when hee
came to bee affianced with the Ca-
tholike Church, and to bee married
with her. By which Metaphore they
eue vs to vnderstād, that albeit our
Saviour Christ shined most bright-
ly with the garment of all vertues,
when he came to celebrate matrimo-
ny with his Church vpon the bedde
of the crosse, yet did he most princi-
pally shine there with y^e robe of Pa-

Mar. 15.

The great
humilitie &
patience of
our Sauour
Christ vpon
the Crosse.

tience,

tiencie. For by meanes of the acte of
 this vertue, which is to suffer, he
 drank the bitter cup of his passion
 by the value and merite wherof, the
 Catholike Church was redeemed,
 beautified, and espoused by our Sa-
 uiour Christ. Now on these & other
 the like vertues, we ought to fix our
 eies, when wee meditate vpon the
 holy passion of our Sauour, to the
 intent that wee may be thereby pro-
 uoked to immitate somewhat of
 that which was there doone, not
 onely for our redemption, but also
 for our example. For the greater
 glorie that a Christian can attain
 vnto in this world, is to haue a sen-
 blance and likenes vnto our Sauiour
 Christ. Howbeit, not such a likenes
 as proude Lucifer desired to haue,
 but such a likenes of life as our Sa-
 uiour himselfe commaunded vs to
 haue, when he saide; *I haue giuen you*
an example, that as I haue doone, so should
ye do likewise.

Esay, 14. 14.

Ioh. 13. 15.

*Of the conueniencie of the misterie of
our Redemption.*

S. V L

The sixt poynt that wee haue to
contemplate vpon the holy pas-
sion, is the conueniencie of the my-
serie of our Redemption; to witte,
how conuenient a meane this was,
which Almighty God chose, where-
by to woorke the Saluation of man,
and to heale and cure him of his mi-
series. This maner of contemplati-
on, serueth to illuminate the vnder-
standing, to confirme it more firme-
ly in the faith of thys mysterie, and
to lift vppe the heart of man into a
great admiration of the goodnesse
and wisdom of Almighty God, who
chose so wonderfull & conuenient
a meane to heale our miseries, and
to relieue our necessities.

This is so copious and so plenti-
full a matter to meditate vpon, that
certainly if a man shoulde continue
thinking vpon it vntil the end of the
world, hee should alwaies finde newe
reasons of the conueniencie of thys
holy

holy myſterie, and new cauſes to induce him to liſt vp his ſpirite more and more, in admiration of the high wiſedom & prouidence of almighty God herin. But becauſe this volume would bee too great, in caſe I ſhould treat of this matter at large; I will therefore at this preſent onely ſhew the order & foundation of this conſideration, to the intent that the deuoute & religious ſoule may heere haue a way opened vnto her, to perſecute al the reſt. Wherefore it is to be noted, y if wee will ſee what proportion and conueniencie a mean hath with his end, it is neceſſarie to make a cōpariſon between the ſame meane and the end, and the greater helps that the mean hath towards the attaining of the ende, the more proper and conuenient is the mean for the ſame end. As, for example, we wil examine whether a medicine be conuenient for a diſeaſe, we muſt conſider the acciðets of the diſeaſe and the properties & vertues of the medicine: and when wee haue ſeen what proportiō there is between the one & the other, we may iudge whether the medicine be cōuenient.

the disease or no. Euen so in like manner is it in this case; for whereas it is euident vnto vs, that the Passion & blood of our Sauour Iesus Christ, is a generall medicine for all the miseries and necessities of man, if wee wil try the conuenience of this medicine, wee must make a long comparison betweene the medicine and the disease; and in case we bee able thorowly as we ought) to search & examine both th'one & th'other, we shall certainly find, y^t this medicine is so fit & conuenient for the curing of this disease, & of all the branches & accidets of the same, as if the medicine had beene only instituted for the curing of ech defect in y^e disease; the which vndoubtedly is a matter able to bring a man that should consider of it attentiuely, into a great astonishment & admiration. If thou be not fully perswaded herein, tel me when I pray thee, what satisfaction should be offered more sufficient for payment of the common debtes of man-kinde, than the most precious blood which the sonne of Almighty God shed for vs vppon the Crosse? to cure also y^e wounds of our pride, couetous

The Passion of Christ is a generall medicine for all the miseries and necessities of man.

couetousnes, ingratitude, pleasure
delights, and the loue of our selue
with all other euils which proceed
thereof, what thing could bee mo
conuenient, than G O D vppon
Crosse? Likewise to giue vs kno
ledge of the goodnes and mercie
Almighty God, to enkindle vs mo
in ^h loue of him, to strengthen mo
our confidence, and to awake mo
our forgetfulnes, & vnthankfulne
what thing could be more conuen
ent, than God vpon a crosse?

Moreouer, to enrich a man wi
merits, to exalt him vnto great
honour, to enkindle his spirit in
uotion, to cōfort him in his tribu
tions, to succour him in his tempt
tions, to helpe him in his labours,
encourage him vnto great enterp
ses, & finally, to giue a perfect exa
ple of all vertues, what thing cou
be more conueniēt, thē Iesus Ch
vpon the Crosse? And to comp
hend all in one word, if the Euang
licall life be wel considered, it is
thing else, but onelie a continu
Crosse; and so consequently, wh
thing could be more conuenient
direct a kinde of life which is a

get

ether a crosse, then another crosse?
 And if thou be yet desirous to vn-
 derstand this conueniency more e-
 idently, consider attentiuely what
 a Christian life is, (for the lea- *Note well*
 ing of a Christian life, is the end of *this poynt.*
 the trauailes & paines of our Sa-
 uour Christ) and the same conside-
 ration wil declare very plainly vnto
 thee, what conueniency there is be-
 twene this meane, and this ende. *What a*
 Christian life (taking it in his ful per *Christian*
 fectiō) is not such a kinde of life as *lyfe is.*
 the Christians vse to liue at this day
 in the worlde; but such a life as our
 Saviour Christ liued, and such a life
 as his Disciples liued, whose pains,
 labors, and miseries were so great,
 that one of them wryteth thus of
 them. *Wee are become a spectacle vnto* *1. Cor. 4. 9.*
unto Angelles, and vnto men. For
as much as so great are our paines and mise-
ries, and in such wise are wee reuiled and
persecuted of the worlde, that (as
though wee were wilde beastes baited
with a stake) wee are specially looked up-
on, not onelie of men and of Angels, but
of Almightye God himselfe. And
afterwards hee saith thus, Vntill this
present houre wee doe suffer hunger,
thirst,

thirst, nakednesse, and blowes, and be
 not so much as a denne wherein to be
 our selues. VVee goe from place to place
 and wee gaue the bread that wee eate
 with our owne handes. They curse
 and wee blesse them : they persecute
 and wee suffer them : they blaspheme
 and wee pray for them. To conclude,
 such wise are wee turmoyled and contem-
 ned of the worlde, as if wee were
 verie duste and dirte that they treade
 der theyr fcete: and as though wee were
 most wicked and abhominable men :
 the worlde is fully perswaded, that nothing
 bee more acceptable vnto Almighty
 God, then to procure our death and
 demnation.

This is (my deere Brother) a chris-
 tian life. This very Christian life
 did the Prophets liue, and so did
 also the Martyres, that liued in the
 primitiue Church in the Wildernesse.
 To be short, this Christian life did
 the Saints liue. And this Christian
 life the Apostle describeth very
 plainely in his Epistle to the
 Hebrewes, in these words.

Heb. 11. 36

The Saintes were mocked, scorned,
 apprehended, imprisoned, stoned, sawn
 in peeces, tempted, and putte to death.

with the sword: They went in thys world
 parrailed in sheepes and goates Skynnes,
 very poore, needie, and afflicted, of whom
 the world was not worthie. They lived in
 wildernesses, and in solitarie places, a-part
 from the companie of men, and had none
 other habitation, but the dennes and cleftes
 of the earth. This is indeede the
 perfection of the Christian life,
 which the Gospell teacheth vs, and
 which our Sauour Christ came to
 bring into the worlde. This Chri-
 stian life if it be well considered, is a
 continuall crosse, and death of the
 whole man, to the intent that after
 he is thus mortified and annihilated,
 he may be able and disposed to bee
 transformed into God. For like as
 there cannot be generation without
 corruptiō, (forso much as that thing
 which is, must perish, to the end that
 that may bee made which is not,) e-
 ven so this spiritual regeneration &
 transformation of man into God,
 cannot be made, vnlesse the old man
 be first die, that so by death & cor-
 ruption of the olde man, he may be
 transformed into God. Whereup-
 on it plainely ensueth, that all the E-
 angelicall life, is nothing els (as we
 haue

haue said) but death, and a Croſſe
And therefore vvhath thing can be
more cōueniēt to direct ſuch a kinde
of life as is altogether a continuall
croſſe, than another croſſe; And
there be nothing more apt and con-
uenient to ingender a fire, then
other fire, and if euery thing be
apt to ingender a thing like vnto
ſelfe, what thing can bee more pro-
portionable & conuenient to inge-
der a croſſe, then another croſſe? Vn-
doubtedly ſo it is: & therefore there
is nothing of greater force to en-
courage & ſtrengthen at this day
men & women, to ſuffer paines, vni-
uſtice, wrongs, pouerty, ſubiecti-
on, hunger, thirſt, cold, nakednes, &
be ſhort, al the troubles, calamiti-
es, afflictions, perſecutions, im-
prisonments, torments & myseries of the
worlde, and al the auſterity of the
euangelical life, then to fixe their eyes
vpon the croſſe. Out of this ſchool
of the Croſſe came the Martyrs.
In this ſchoole learned alſo the Apo-
ſtles; and thys Schoole hath li-
ke wiſe taught and ſtrengthened all
Saints, to liue a holy auſtere kinde
of life. And it was the Croſſe

th accompanied and comforted
 em in all their labours, troubles,
 times, afflictions, & persecutions.
 Nowe, when the deuout soule fin-
 ish so many kinds of fruits in this
 tree of life, for all times, and for all
 necessities, thee cannot but wonder
 the high wisdom of that soue-
 reigne Maiesty, that hath found out
 an excellent meane for our re-
 medie; and thee is also prouoked
 hereby, to acknowledge the vn-
 makeable goodnes of so merciful a
 Father, who being able to haue hol-
 ly and remedied man with his on-
 ly will, chose rather to put himsele
 to great paines and dishonors, to
 intent that man might bee more
 honoured, and more holpen by thys
 mane, then by any other. These bee
 fixe principall wayes to medi-
 tate vpon the holy Passion; and the
 order that may commonlie bee vsed
 in meditating vpon them, is to be-
 gin at the first, to wit, to consider
 the most grieuous paines which our
 Saviour suffered for vs, (the which
 consideration is as it were the verie
 foundation of all the others,) and
 from that consideration wee may goe
 for-

*The order
 that may com-
 monly be v-
 sed in medi-
 tating vpon
 the Passion.*

forwardes immediatly vnto all
rest, according as the very course
meditation wil opē vnto vs the way
and especially the grace of the holy
Ghost, who is the principal teacher
of these exercises.

For as wee haue declared before
when wee haue considered the
sing great paines which our Sa
our suffered for vs, we may then
mediatly proceede forwardes, and
consider the greatnes of our sin
and offences, which caused him
suffer so many grievous paines and
torments; and withall, the pass
greatnesse of this benefit of our
redemption, in that Almighty God
would vouchsafe for the loue of
to suffer such paines and torment
and wee may likewise consider
highnes of the goodnesse and mer
cie of Almighty God, who for
great loue hee bare vnto vs, aban
himselfe so far forth, as to suffer
many reprochfull contempts, v
nies, and miseries; and aboue
this, we may consider how great
amples of vertues our Sauior Ch
hath giuen vnto vs herein; to wit
patience, obedience, charity, hu

meekenes, constancie, and of al
er vertues, whereof we haue hi-
to treated. Howbeit, although it
very conueniēt order of medi-
ing vpo this holy mistery, to passe
erly by degrees through al these
said considerations, taking our
inning at the first consideratiō,
to proceed in order from one
deration to another, euen to y
yet is it not needfull for a man
often as he meditateth vpon this
misterye) to goe in this precise
ner through them all, (for ma-
times it may so fall out y he shall
haue sufficiēt time for the same)
let him content himselfe in his
itation with that consideration,
erein he shall finde most spiritual
and liking; forsomuch as in
exercises, wee must haue re-
not to the great quantitie of
matter that is meditated vpon,
to the great deuotion where-
it is doone.

The end of this Booke.

DEO GRATIAS.

DEO GRATIAS.

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